A Serious Appeal

To all the more Sober, Impartial & Judicious People

IN

NEW-ENGLAND

To whoſe Hands this may come,

Whether *Cotton Mather* in his late *Addreſs, &c.* hath not extreamly failed in proving the People call'd *Quakers* guilty of manifold Hereſies, Blaſphemies and ſtrong Deluſions, and whether he hath not much rather proved himſelf extreamly Ignorant and greatly poſſeſſed with a Spirit of Perverſion, Error, Prejudice and envious Zeal againſt them in general, and *G. K.* in particular, in his moſt uncharitable and raſh Judgment againſt him.

Together with a Vindication of our

CHRISTIAN FAITH

In thoſe Things Sincerely Believed by us, eſpecially reſpecting the Fundamental Doctrines and Principles of *CHRISTIAN RELIGION.*

By *GEORGE KEITH.*

Printed and Sold by *William Bradford* at *Philadelphia* in *Pennſylvania*, in the Year 1692.

A few Words of Preface.

WHereas Cotton Mather *in his Preface, begineth a groſs Falſhood, to wit, that it hath been fully pr that* Quakeriſm *is* Paganiſm; *for it never yet i been proved by him, nor any other, nor ever will be, to wit, T the Religion profeſſed by the ſincere and faithful People, called ſcorn* Quakers, *is either* Paganiſm, *or any other thing than re* Chriſtianity; *although there may be ſome that may be calle* Quakers, *but are not owned by us to be our faithful Brethren, ever as they are not all true* Chriſtians, *who are ſo called, nor were they all* Iſrael *who were called* Iſrael; *The* Reader *may expect what full ſtore of Lyes he may be entertained with by* Cotton Mather, *when the firſt two Lines of his Preface are ſuch a notorious Lye.*

And as for the Etymology of the Name Chriſtian, *which, as he alledgeth, one that appears lately in Print, as an Advocate of the* Quakers, *giveth as if* Chriſtianoi *were* Chriſtionoi, *that is, Chriſt's Aſſes; he ſhould have given us the Name of that Advocate, that we might have found how truly he hath cited him. It hath been thought that ſome of the* Heathens, *by way of Reproach, did deviſe ſuch an Etymology of the Name* Chriſtianos, *as if it were* Chriſtionos, *i. e.* Chriſts Aſs; *but I judge not that to be the true Etymology of that Name, but that* Chriſtianos *is as much as to ſay, A Follower of Chriſt, or one partaking of that heavenly Anointing, which in all Fullneſs was poured by the Father on Chriſt, and is derived in various Meaſures from Chriſt, according to the good pleaſure of God, unto all that believe ſincerely in him. But ſuppoſing that Etymology, that a* Chriſtian Quaker *is one of Chriſts Aſſes, I propoſe it to the ſerious Conſideration of the People of* New-England, *whether it be not much more honourable and*

table to be one of Christs Asses, so as to witness a fullfilling s figure of Christs riding upon the Ass outwardly, as was phecied of him, than to be the Priests Asses in New-England *d elſe-where, to be rid upon by them, as is too manifeſt they ve been. And for his ſuppoſed Load he hath imagined he hath d on us, it toucheth us little, and returneth on himſelf, and ill be his own Burden.*

And concerning Chriſtian Lodowick *his Challenge to the* Quakers *in* Rhode-Iſland, *it is ſufficiently anſwered, and he declared to be a groſs Calumniator.*

CHAP. I.

WHereas *Cotton Mather* in his late *Addreſs* ſeemeth lay great weight on the Opinion of *Richard Baxter* (whom he calleth *Reverend Baxter*) concerning the *Quakers*, I thought fit to Tranſcribe ſome few Paſſages of *Richard Baxter* in a printed Book of his, called, *Directions for weak diſtempered Chriſtians*, that may be of ſome ſervice to that injured People, called in ſcorn *Quakers*. In pag. 142. of that Book, he ſaith, *From my own Obſervation, which with a grieved Soul, I have made in this Generation, I hereby give warning to this and all ſucceeding Ages, that if they have any regard to Truth, or Charity, they take heed how they believe any factious partial Hiſtorian, or Divine, in any evil that he ſaith of the Party that he is againſt; for (though there be good and credible Perſons of moſt Parties, yet) you ſhall find that Paſſion and Partiality prevaileth againſt Conſcience, Truth and Charity in moſt that are ſick of this Diſeaſe, and that the Envious Zeal which is deſcribed, James 3. doth make them think they do God Service, firſt in believing falſe Reports, and then in venting them againſt thoſe that their Zeal or Faction doth call the Enemies of Truth.* And a little after he ſaith, pag. 143. *Moſt Chriſtian is that Advice of* Dr. Henry Moore, *That all Parties of Chriſtians would mark all the good which is in other Parties, and be more forward to ſpeak of that, than of the Evil: And this* (ſaith *Baxter*) *would promote the Work of Charity in the Church, and the intereſt of Chriſtianity in the World; whereas the overlooking of all that's Good, and aggravating all the Evil (and falſly feigning more than is True) is the Work of greateſt Service to the Devil, &c.* Now if both *Richard Baxter* and *Cotton Mather* had well practiſed this Advice, they would not have been ſo Uncharitable to the People called *Quakers*.

But ſeeing *C. M.* layeth ſo great weight on his Reverend *Baxter*, as he calleth him (though I find not any where that he calleth *Paul*, *Peter* or *John*, or any of the Prophets or Apoſtles by ſuch a high deſignation) even by *Baxter*'s own Judgment, neither *G. K.* nor his Brethren, who are of his Faith, are guilty of any Fundamental Errors, that are repugnant to the Eſſence of the *Chriſtian Faith*: And it is a

s generally acknowledged by all *Proteſtants*, That where any Man ociety of Men, err not in a Fundamental Article of the *Chriſtian* th, we ought to have Charity towards them, as our Chriſtian ethren, if in ſome other things they are under ſome Miſtakes, and at their Converſation and Practice be free of Scandal. And that I ay the more effectually make it apparent, how that by the Judgment *Richard Baxter* neither *G. K.* nor his Brethren who are of his Faith, e guilty of any Fundamental Errors touching the *Chriſtian Faith*, think fit to tranſcribe (faithfully) a Paſſage in his fore-cited Book, pag. 84, 85, 86. where he undertaketh to deſcribe the intire Eſſence of the *Chriſtian Faith*, as to the matter of it. *The Foundation Principle* (ſaith he) *or Fundamental Matter is God the Father, Son and holy Ghoſt, the ſecondary Foundation or Fundamental Doctrine, is thoſe Scripture Propoſitions that expreſs our Faith in God the Father, the Son and the holy Ghoſt: When we name three Perſons as the Object of the* Chriſtian Faith, *we expreſs Names of Relation, which contain both the Perſons, Natures and Offices, and undertaken Works, without either of which God were not God, and Chriſt were not Chriſt, and the holy Ghoſt were not, in the ſenſe of our Articles of Faith, the holy Ghoſt: as we muſt therefore believe, That there is one only God, ſo we muſt believe, That God the Father is the firſt in the holy Trinity of Perſons; that the whole Godhead is perfect, and infinite in Being, and Power, and Wiſdom, and Goodneſs, (in which all his Attributes are comprehended, but yet a diſtinct Underſtanding of them all, is not of abſolute neceſſity to Salvation;) That this God is the Creator, Preſerver, and Diſpoſer of all things, and the Owner and Ruler of Mankind, moſt Juſt and Merciful, that as he is the beginning of all, ſo he is the ultimate end, and the chief good of Man, which before all things elſe muſt be loved and Sought. Concerning the Son, we muſt moreover believe, That he is the ſame God with the Father, the ſecond Perſon in Trinity, Incarnate, and ſo became Man, by a Perſonal Union of the Godhead and Manhood* [He omitteth his being conceived of the holy Ghoſt, and born of the Virgin *Mary*, which was needful to have been expreſt, it being a great Article of our Chriſtian Faith] *That he was without Original or Actual Sin, having a ſinleſs Nature, and a ſinleſs Life; That he fulfilled all Righteouſneſs, and was put to Death, as a Sacrifice for our ſins, and gave himſelf a Ranſom for us; and being buried, he roſe again from the dead, and afterward aſcended into Heaven, where he is Lord of all, and interceedeth for Believers; That he will come again,*

and

and raiſe the dead, and judge the World, the Righteous to Everlaſt Life, and the Wicked to Everlaſting Puniſhment: That this is the on. Redeemer, the Way, the Truth and the Life, neither is there acceſs to th Father but by him, nor Salvation in any other. Concerning the Holy Ghoſt we muſt believe, That he is the ſame one God, the third Perſon in Trinity, ſent by the Father and the Son to inſpire the Prophets and Apoſtles; and tha the Doctrine inſpired and miraculouſly atteſted by him, is true; that he i the Sanctifier o, thoſe that ſhall be ſaved, renewing them after the Image o, God in Holineſs and Righteouſneſs, giving them true Repentance, Faith, Hope, Love, and ſincere Obedience, cauſing them to overcome the Fleſh, the World, and the Devil, thus gathering a holy Church on Earth to Chriſt, who have, by his Blood, the Pardon of all their ſins, and ſhall have Everlaſting Bleſſedneſs with God: This (ſaith *Richard Baxter*) *is the Eſſence of the Chriſtian Faith, as to the Matter of it.*

And now, as concerning that judged by *Richard Baxter* the Eſſence of the *Chriſtian Faith*, as to the Matter of it, I declare ſincerely, without all Equivocation or mental Reſervation, in the true and genuine ſence of the Words, that I have tranſcribed out of his ſaid Treatiſe, that I know not wherein I or my Brethren, of my Faith and Perſwaſion differ from him in any one particular, as to the matter of it, or ſubſtance therein contained; the only exception we have, is againſt that unſcriptural Term or Phraſe of *Three Perſons*, or a *Trinity of Perſons*, but we own ſincerely, That our Faith ought to be, and is in God the Father, the Son and the holy Ghoſt, and that theſe Names are Names of Relation, reſpecting the Relations, as well as the Relative Offices, and Works of thoſe Three; and this being granted by us, in the ſincerity of our Hearts, we are excuſed or cleared by *John Calvin*, for whoſe Memory I ſuppoſe *C. Mather* hath as full and great eſteem as for *R. Baxter*; for in his firſt Book of *Inſtitutions*, cap. 13. n. 5. he ſaith expreſly, *Utinam quidem ſepulta eſſent* (ſc. *inventa Nomina* (as he expreſly calleth them) *Trium Perſonarum*) *conſtaret modo, hoc inter omnes Fides, Patrem, et Filium, et Spiritum eſſe unum Deum, nec tamen aut Filium eſſe Patrem, aut Spiritum Filium, ſed proprietate quadam eſſe diſtinctos, neq; enim tam preciſa ſum auſteritate ut obnudas veculas digladiari ſuſtineam*; In Engliſh thus, *I wiſh* (ſaith he) *the invented Names* (viz. *of Three Perſons*) *were buried, providing that Faith were manifeſt among all, that the Father, the Son, and the Spirit is one God; and yet that the Son is not the Father, nor that the Spirit is the*

, *but that they are distinct by a certain Property* (to wit, in their lative Attributes, as that the Father did beget the Son, and the on was begotten of the Father, and that the holy Spirit did proceed om both) *for I am not of such precise Austerity* (said *Calvin*) *that r have small Words I would contend*; and withall he confesseth, *That he Orthodox anciently did not agree about these Terms or invented Words*, at he acknowledgeth, *were invented since the Apostles dayes, to guard ainst the* Arrian, Sabellian, *and other Heresies.* And therefore since we are altogether free of these Heresies, and that we detest them from our very Souls, no sober *Christian* will judge uncharitably of us in that respect. And as for the word *Distinct*, if some of our Friends, taking it to signifie distant or seperated asunder one from another, as in remote and distant places, have refused it, in this and other matters, as indeed sometimes, at least vulgarly it doth so signifie, as when we say, *America* is distinguished from *Europe*, by a great & spacious Sea interveening, they ought not to be accused for so doing, seeing in that other sence of the word *Distinct*, that is more in use among Schollars, as when we say, Things are distinct when the one is not the other, they own a *Distinction*, as that the Father is not the Son, the Son is not the Father, (though he is our Father, and is expresly call'd in Scripture the *Everlasting Father*) and Christ's Manhood and Body is not the Godhead, and yet one Christ; as the Body of a Man is not his Soul, and yet Body and Soul is one Man; and in this second sence we do allow the word distinct. And as to the Manner of receiving the *Christian Faith*, we grant with him, *first*, That it must not only be received, as true, into our Understanding, by a special divine Illumination, that is supernatural, but must be imbraced by the Will, Heart and Affections, as good, yea, exceeding good, and worthy of all acceptation, by a special divine Motion, and working of the holy Spirit, that is supernatural, in & upon the Will, Heart and Affections: *2dly*, That as touching all the peculiar Mysteries and Doctrines of Faith, the Scriptures have been Instrumental, by and together with the immediate working of the Spirit, to beget in us the true Faith of them: But in this we differ, I suppose, from him, as well as from *C. Mather* and his Brethren of *New-England*, that whereas they hold, *That the Spirit of God worketh in Believers* Effectively, *but not* Objectively, *or by way of sensible Object, or sensibly and perceptibly by its own Self-Evidence and Demonstration to mens Hearts and Souls*; We affirm,

That

That the Spirit of God worketh in Believers, both *Effectively* alſo *Objectively*, or by way of ſenſible Object, or ſenſibly and ceptibly, by its own Evidence and Demonſtration to mens Hea and Souls: And this, divers call'd *Proteſtants* have acknowledged w. us, though denyed by C. M. and his Brethren of *New-England*; t yet I ſuppoſe *R. Baxter* will not call this a Fundamental Error in t People called *Quakers*, ſeeing it contradicts none of the Fundame Articles delivered by him in his ſaid Treatiſe.

And if any ſay, or object, *That if the Spirit worketh by way of ſenſible Object, upon the inward and ſpiritual Senſes of Believers, it would make void all uſe of the Scriptures, as being ſo much as the Inſtrument, or Inſtrumental to our Faith.* But *I Anſwer*, denying this Cor. ſequence, and by diſtinguiſhing the Object of our Faith, to wit, that the Scriptures are the Inſtrumental and ſecondary Object of our Faith, and the holy Spirit the principal and primary Object of our Faith (as it is ſenſibly felt to work upon our inward and ſpiritual Senſes) together with the Father and the Son: Even as in outward and natural Objects that work upon our outward and natural Senſes, ſome are principal, and others are inſtrumental; as in our natural ſight of viſible Things on Earth, as *Houſes*, *Woods*, *Trees*, *Beaſts*, the Sun's Light is the principal Object of our ſight, but the things are at leaſt the ſecondary and inſtrumental Object thereof; or, as when we read on a Book, the Light that we read with is the principal Object, and the Letters of the book are the ſecondary and inſtrumental; and though we cannot ſee the Letters of the Book without ſome light, yet we may ſee light, yea, the Sun himſelf, if we have good Eyes, without the Book; and ſo God, and Chriſt, and the Spirit may be inwardly ſeen, felt and known, and is frequently ſeen, felt, known and enjoyed by the inward and ſpiritual Senſes of Believers, without all preſent uſe of Letters or Books, when the Knowledge is Intuitive and Senſible. But as for the Doctrinal Knowledge, as we acknowledge it is requiſite, in order to bring us to ſo high an enjoyment of God and Chriſt, as *Viſion*, or *Intuitive Knowledge*, or *Intuition*, ſo we grant, it is commonly wrought in us and increaſed by means of the holy Scriptures, inſtrumentally working with the holy Spirit, and that therefore the hol Scriptures are of great profit and ſervice to all Ranks and Conditions of People, yea, to ſuch of the higheſt ſpiritual Attainments, while remaining in the mortal Body.

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therefore with, and in behalf of my Friends and Brethren of ne Faith and Perſwaſion with me, in all parts of the World, e this *Solemn Appeal* to you, the more Sober, impartial and Judi- People in *Boſton*, and elſe-where in *New-England*, to whoſe ds this may come, Whether *Cotton Mather* is not extreamly Un- itable, and poſſeſſed with a Spirit of Prejudice and envious Zeal, ſe *R. Baxters* phraſe) againſt the *Quakers* in general, and me in cular, as *guilty of manifold Hereſies, Blaſphemies, and ſtrong De-* , to the rendering us *No Chriſtians*, in the loweſt degree or k (while, I ſuppoſe, he hath ſom Charity to ſome in the Church of , called *Papiſts*, and to *Lutherans*, *Arminians*, and divers others, t differ widely from him) yet agreeing in the afore-ſaid Funda- entals, when we hold the ſame Fundamentals of *Chriſtian Doctrine*, d *Faith*, both with *Rich. Baxter*, and many others, as ſo declared by hem. And notwithſtanding of *Cotton Mathers* ſtrong Aſſeverations gainſt us, as if we denyed *almoſt all, or moſt of the Fundamental Articles the Chriſtian and Proteſtant Faith*, yet he ſhall never be able to prove it, That we are guilty of this his ſo extreamly raſh and uncharitable Charge, either as in reſpect of the Body of that People, called in ſcorn *Quakers*, or in reſpect of any particular Writers or Publiſhers of our Doctrines and Principles, and Preachers among us, generally owned and approved by us, as men of a ſound Judgment and Underſtanding. And as for his Citations out of the *Quakers* printed Books & Treatiſes, I would have you to conſider, that moſt of them all are borrowed, and taken not from our own Books, but from our profeſſed Adverſaries, men known well enough to be poſſeſſed with Prejudice againſt us, ſuch as *Thomas Hicks* and *John Faldo*, and others, whom our Friends in *Old-England*, and particularly *George Whitehead* and *William Penn* have largely anſwered; yea, I do here ſolemnly charge *Cotton Mather* to give us but one ſingle inſtance of any one Fundamen al Article of *Chriſtian Faith* denyed by us, as a People, or by any one of our Writers or Preachers, generally owned and approved by us. And if perhaps there be any Citations that *C. M.* cites out of our Books, that he hath read, that ſeem to confirm his Charge in one or two particulars againſt us; I do ſincerely anſwer, that I am at a loſs to find them in theſe Books, partly becauſe divers of theſe Books cited by him, I am altogether a ſtranger to them, and know not where to find them in all *America*, and partly becauſe he not citing

the

the Chapters, Sections, Parts or Pages of them, that may be here in *America*, I cannot, but with great pains and expence of find them out; and I judge I can much better ſpend my precious t than in ſearching of them; and it ſufficeth to me, and I hope dot many others, that according to the beſt Knowledge I have of People called *Quakers*, and theſe moſt generally owned by them. Preachers and Publiſhers of their Faith, of unqueſtioned eſt among them, and worthy of double Honour, as many ſuch there: I know none that are guilty of any one of ſuch *Hereſies* and *Blaſp mies*, as he accuſeth them. Yet we deny not, but as it hath happe: ed, and doth daily happen to Writers and Preachers belonging to other Societies, ſo it may have happened to ſome among us, to hav at times in writing or ſpeaking, delivered things not ſo warily and cautiouſly worded, in every reſpect, as need were: But in this caſe all but prejudiced Perſons, will ſay, If it can be found, by comparing their words one with another, that their ſence or meaning is ſound, though not ſo altogether ſafely or cautiouſly worded in every reſpect, Charity is to be allowed, and the beſt Conſtruction ought to be given to their words, or they themſelves, or their Friends for them, in reſpect of their abſence or deceaſe, who did beſt know them, ought to be allowed to give their ſence of them, as I have done, in the ſincerity of my heart, according to my beſt underſtanding and knowledge of them; and I think I ſhould know, and do know theſe called *Quakers*, and their Principles, far better than *Cotton Mather*, or any or all his Brethren, having been converſant with them in publick Meetings, as well as in private Diſcourſes, with the moſt noted and eſteemed among them for about Twenty Eight Years paſt, and that in may places of the World in *Europe*, and for theſe divers Years in *America*: And I further ſay, That if any things, through inadvertency, have been ſaid or writ by any of us, and that it can be found ſo to be, and that a charitable Conſtruction cannot be ſafely and ſincerely put upon them, but that they do contradict the holy Scriptures, and the wholſom Doctrine therein delivered by the holy Prophets and Apoſtles, we do ſincerely deny and diſown them, and declare our being ready, with all poſſible ſincerity, to diſown them, upon due notice and advertiſment; for though we affirm, That the Spirit of God in us, and all Beliſe ers, in every diſcovery it gives, is infallible, yet we have never judged our ſelves abſolutely infallible, nor did we ever

place

ce or fix an abſolute Infallibility upon any Man, or Number, of iety of Men ſince the Apoſtles dayes; but through Gods mercy are ſenſible of our danger of being liable to Miſtakes, as well as her men, if we be not duely humble, watchful and careful to keep loſe and chaſte to the pure openings, teachings and leadings of the infallible Spirit of Truth. And we readily grant the great benefit we have by the holy Scriptures, as being inſtrumental, by and with he immediate working of the Spirit, to preſerve us from Error, or if any be overtaken in an Error, and beguiled by the Enemy, to Recover and Reſtore them there-from; therefore it is, that in all reſpects we prefer the Scriptures, both to our own, and all other Writings; and if any Doctrine or Practice be found contrary thereunto, upon due and impartial Examination, we ſay, it ought to be diſowned and denyed; for the Scriptures of Truth, and the Spirit of Truth that gave them forth, can never contradict the one to the other.

CHAP. II.

IT cannot, with any colour of Juſtice, be expected by *Cot. Mather*, that I ſhould give a particular Reply to all things in his Book, called, *An Addreſs*, ſaid or alledged againſt the People called *Quakers* in general, or me in particular, until ſuch time that he give a diſtinct particular Anſwer to my former Book, called, *The pretended Antidote proved Poyſon, &c.* particularly directed to him and his Brethren, and to the ſeveral Chapters and Sections thereof, which he hath not ſo much as eſſayed; wherein, notwithſtanding almoſt the whole matter he doth muſter up againſt us in his late *Addreſs*, is ſufficiently and ſolidly anſwered; and therefore until he give a full and diſtinct particular Anſwer to the ſaid Book, I judge not my ſelf obliged ſo much as to notice many things contained in his ſaid Addreſs, being filled with manifeſt *falſhoods*, *perverſions* and *abuſes*, ſufficiently already Replyed unto, partly by others, and partly by me, but containing no new matter againſt us, excepting his Perſonal Reflections againſt me, which yet I think not to ſpend much Time or Paper to anſwer, moſt of them being ſo manifeſtly falſe and fooliſh, that of themſelves they fall and evaniſh; only I intend to give a ſhort glance or hint at ſome

ſome of the moſt conſiderable Abuſes and Perverſions he muſteret: againſt us.

Pag. 3. He ſaith, *If I have one ſpark of Light in me*, Quakeriſm. *but a profound and deadly pit of Darkneſs. Anſw.* This Aſſertion do not come from any true Light in him, but from his Darkneſs.

Pag. 4. Quakeriſm, *under pretence of advancing the ſpiritual Obje. of Religion, goes to annihilate all the Senſible. Anſ.* Falſe.

Again, pag. 4. *There is hardly any one Fundamental Article of th reformed Religion, whereby we look to be ſaved, that is not undermined b Quakeriſm. Anſ.* But of this he has not given one true inſtance And as to what he alledgeth, that ſome of us have ſaid, *The Letter i not the Word of God*, to wit, properly and without a figure, he himſelf hath ſaid as much, ſee pag. 59. And that ſome of us have cal'd their Books, *Light riſen out of Darkneſs, Shields of Truth, &c.* they underſtood it not, but metaphorically or figuratively, by ſome Metonymy, as is common in all Titles of Books, but we have alwayes preferred the Scriptures to our Writings. And that the Scriptures may be call'd the *Word of God*, in a figurative Speech, and alſo that the True Senſe ſignified in them, is the Word of God, I have acknowledged, and ſo I do ſtill; but that the inward Teſtimony of God in our Hearts, is more properly and immediately the Word of God, than the outward Teſtimony of the Scripture, I ſtill affirm, with *Auguſtine* and other antient Writers.

As for his citing *William Penn's* words agruing againſt that *ſame Numerical Body its riſing at the Reſurrection*; it is clear that he underſtandeth the ſame exact Number of the ſmall Particles or Duſts, neither more nor leſs than what is commonly buried; and what hurt is there in that? doth not *C. M.* and his Brethren generally ſay, as well as *W. Penn, That at the Reſurrection all ſhall riſe Men, and not Infants, nor lame, nor defective in any part*; and yet how many Thouſands dye Infants, and defective in ſome Bodily Members?

That ſome have denyed the *Saints, as ſuch, to be miſerable Sinners*, it ought to be conſidered, that according to the common ſtile of Scripture, *Saints* and *Sinners* are diſtinguiſhed, and the unconverted are called *Sinners*; for the denomination of a thing is taken chiefly from that which is the greateſt part; but becauſe in all Saints, even the weakeſt, Grace and Holineſs is the chief and greateſt part, therefore from that they receive their Denomination, and are ſaid to be righ-

and clean, and not to do Iniquity. That one ſaid, *The Scrip-s not the means by which Faith is wrought*, it can receive a candid pretation, as to ſay, *the only means*, excluding the inward Grace Operation of the Spirit; as ſome ſay, *Medicine is not the means of ns Cure*, though a Means, it is underſtood not the only means.

nd whereas he querieth, *If their Primmer hath yet been corrected, ein they read, False Teachers preach Christ without, and bid People eve in him as he is in Heaven?* If he mean *William Smith*'s Primmer, I believe he doth, *I Answer*, Yea, it hath been Corrected, in the io Edition of his other Treatiſes joyned with it, as is plainly to be en, thus, *That falſe Teachers preach Chriſt only without, but true eachers preach Chriſt both without us, and alſo within us.*

And what *William Penn* argueth as concerning *Three Perſons*, he nly argueth againſt the invented Names [*Perſons*] (as *Calvin* doth cknowledge them, as above-ſaid) which in all proper Language doth ſignifie Subſtances, and not meer Properties or relative Attributes, which *W. P.* will not deny to be in God. Nor are *W. P*'s words ſo to be underſtood concerning *Juſtification*, as if he excluded Chriſt's Righteouſneſs, which he fulfilled in his own Perſon; but only he denyeth that any can be juſtified by that alone, without Faith and Repentance, *&c.*

As for *Bodily Tremblings*, that they are not ſo common among theſe called *Quakers*, as formerly; as good or better Reaſon can be given, as that theſe or the like unuſual Motions that ſeized on the Bodies of ſome *Presbyterians* in *Scotland* about fifty Years ago, are not now ſo common among them, which the Author of *The fulfilling of the Scriptures*, doth plainly acknowledge, was about that time among them; and indeed many of theſe Tremblings and extraordinary Motions that ſeized on the Bodies of ſome *Presbyterians*, & many call'd *Quakers*, in theſe dayes, did proceed in great part, from the ſmall experience of, and little acquaintance that theſe Perſons had at firſt with that ſenſible manner of the working of Gods Spirit, and that there were but few at firſt that could well adviſe them to bear with more compoſure and quiet of Body that manner of workings, whereas by more frequent Experience, many did, and do at this day, witneſs, and feel ſenſibly, not only as great, but oft greater inward Workings of the Spirit of God, on all accounts, and yet can bear them, and moſt willingly and gladly ſubmit to them, with little or no Obſervation,

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of any Bodily Trembling; for as in going to War, and hearir dreadful Sound of Guns, Trumpets and Drums, the young Soul are oft afraid, even to a degree of Bodily Trembling, yet a wards, having more Experience, they feel not either that Bod Trembling, nor such fear that is the cause of it; and as Water a Fire at its first breaking forth, is more violent, and yet afterwar is fully as effectual, without such Violence; so at the first hearin of Thunder, and seeing the terrible Flashes of Lightning, Perso are much more afraid, than after, when they are more acquainte with it, by frequency thereof; so it might be, and was so, that the Power and Spirit of God did work in former dayes with a more seeming Force upon many, and yet since doth work as effectually, now, and sometimes more without it, so as not to come under such frequent Observation; and yet even Bodily Tremblings are still witnessed, proceeding from the inward working of Gods Spirit, among us; as the Apostle saith, *Knowing the Terrors of the Lord, we persuade men.*

Pag. 12. For the words of *Humphry Norton*, alledged by C. M. I have made inquiry at divers, but can find no intelligence of any such words, in any Book of his; but if any such have dropt from him, or any other, tending to deny the Faith of Christ's being in Heaven in his glorified Body of Man without us, we shall be far from exculing them; for we zealously believe, That the Man Christ is in Heaven without us, in his glorified Body of Man, the same for Being he had on Earth, but wonderfully changed in Manner and Condition, as is clearly and fully expressed in that late Treatise given forth by our Friends in *Rhode-Island*, called, *The Christian Faith, &c. Vindicated, &c.* But yet we cannot approve of the too carnal Conceptions of many carnal and ignorant Professors, that have too carnal Imagination of Christ, and confine him altogether to such a Remoteness, that they will not allow any Measure of him to dwell in Believers, plain contrary to the Scripture.

Pag. 12. And whereas he saith, *If they own those Principles, why won't they give us leave to own them? I Answer*; We blame you not for owning them, providing ye did own them as ye ought to do, in the true and right Faith of them, that proceedeth from the Spirits inward Inspiration and Revelation, sensibly working, by way of sensible Object upon the inward and spiritual Senses of mens Souls; but this ye

 deny;

ly; and therefore it is not the matter, but manner of your own-ing them, that we commonly blame, even as ſome ſaid, *that the Lord led*, yet they ſwore falſly, becauſe they did it hypocritically, not knowing him to live in them; but yet ſometimes in theſe very things, we err alſo in the matter.

Pag. 15. *That the* Quakers *adore* G. K. *either for his outward Learning, and make him their Head*, or for any other thing, is falſe; nor doth he ſeek any ſuch falſe Honour; it ſufficeth him to be loved by his Friends, and neither he nor his Friends make any other account of outward Learning, but to be the foot-ſtool of Chriſt, and ſubſervient to his Truth, and as the Spoils of the *Ægyptians* were made ſerviceable to the *Iſraelites*.

And that he ſaith, *This* Keith *it is, who has given the greateſt advantages to* Quakeriſm, *and that with no little Alterations*; How this is conſiſtent with his repreſenting me, as if I were *Mad*, pag. 44. *and extreamly Ignorant*, doth not appear. And as for *Alterations*, great or ſmall, that I have made in the *Quakers* Principles, as rightly underſtood, delivered by our moſt Antient Friends, of beſt account in general, he hath not proved. He calleth my late Catechiſm, *A wily Catechiſm, wherein* Quakeriſm *is ſo diſguiſed, as that one would almoſt ſuſpect him a real Proteſtant*; and yet he will needs have it, that the *Juice of Toads* is as wholſom a Potion: But it is ſtrange that ſuch a *Wily Catechiſm*, and ſo *politically contrived* ſhould proceed from a Mad-man, and extreamly Ignorant, as he would have me to be. But however, I ſay, that Catechiſm is writ and given forth in true ſincerity, without any diſguiſe, and doth as really beſpeak me a true *Proteſtant*, (as all true *Quakers* are) as it doth ſeem to repreſent me to be, and will be found to have nothing that's hurtful in it, but profitable and wholſom, I hope, upon impartial Examination.

That the inward excuſing or condemning Principle, as he chargeth on us, p. 15. *which all men are born with, is the Man Chriſt Jeſus*, is not aſſerted by any called *Quakers*, that I know, unleſs by a figure called Synecdoche, of giving the Name of the whole to the meaſure, and by a Metonyme, as where in Scripture the *ſecond Adam* is called the *quickening Spirit*, and the *Light of the World*; but the *Quakers*, ſo called, generally acknowledge, that the Spirit, Light and Life dwelleth in all fullneſs only in the glorified Body of the Man Chriſt Jeſus without them, and the meaſures of it not ſeperated from the Fullneſs, more

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or leſs, as he is pleaſed to give in Believers. Nor do the *Quakers* ſa that men bring with them into the World theſe inward Illumination and Convictions, and other Operations of the Light or Spirit, whether common or ſpecial, that men feel by experience in them, when at Age, although none can come into the World but as the Almighty Power and Arm of God, who formed them in the Mothers Womb, doth bring them, and as that eternal Word, without which nothing is made, doth appoint them in their ſeveral Ages and Generations. And for *Chriſtian Lodowicks* Challenge againſt our Friends in *Rhode-Iſland*, it is already anſwered, and they are cleared from his Calumnies, and our *Chriſtian Religion* ſufficiently diſtinguiſhed from either *Paganiſm*, *Judaiſm* or *Mahumatiſm*. And the Exceptions he makes againſt my Catechiſm are ſoon anſwered, if his Perverſions were but detected. 1*ſt*, *That ſome who are left without either the help of the holy Scriptures, or holy Men, do yet ſo rightly improve the inward help of Chriſts Light, as to be accepted with God*; This he ſaith is altogether contrary to *Rom.* 1. 21, 22. But in this, as moſtly every where, he perverteth my words and ſenſe; for he hath left out my following words, [*according to the preſent ſtate*] And what I mean by them I ſhow a little after, *That ſuch who have a meaſure of ſincerity in their Gentile ſtate, but having no Faith in Chriſt crucified, are but Servants, and not Sons of the free Woman, but are under the Law*, and though accepted ſo far as ſincere in the Servants ſtate, as I proved from *Acts* 10. 1, 2, 34, 35. yet not thereby juſtified as Sons; for I have acknowledged, *that without the Faith of Chriſt crucified and raiſed again* without us, none are or can be ſo juſtified (yet they are as the Kings Priſoners, and as the Man-ſlayer was in the City of Refuge under the Law, till he heard of the Death of the High-Prieſt) *and ſuch are ſhut up under the Safeguard of the Law*, (as *Beza* tranſlates it) *unto the Faith that is afterwards to be revealed*, Gal. 3. 23. So there is a place of Refuge, although C. M. know it not. Nor doth *Rom.* 1. 21, 22. contradict it, for that place ſpeaketh not of all *Gentiles*, but theſe of the worſt of them. 2*dly*, *That ſome may be ſaved without outward hearing or preaching*, is granted by the *Weſtminſter Confeſſion*, in the caſe of *Infants*, and *Deaf* and *Dumb Perſons*; and therefore how devout and Conſcientious *Gentiles* can be ſaved, hath not the leaſt ſhadow of greater difficulty to underſtand: And that none are eternally ſaved without the *Faith of Chriſt*, I have granted in my Catechiſm, and other Treatiſes,

tiſes, and do ſtill grant, ſee *Sect.* 4. *Queſt.* 10. but how this Faith is wrought in ſuch, is beſt to leave it until God be pleaſed further to open it, ſeeing, as the *Weſtminſter Confeſſion* ſaith, *God worketh by his Spirit when, where and how he pleaſeth*; and as Chriſt ſaid, *The Spirit bloweth where it liſteth*, the *greek* word can well be tranſlated Spirit, and is ſo by ſome Tranſlators. 3*dly*, *That the Principle of the New-Covenant is in all Men*, is not contradicted by *Epheſ.* 2. 12. but is confirmed by *Rom.* 10. 8, 9, 10. compared with *Deut.* 30. 14. and Chriſts Parable of the Seed ſown in four grounds. And why may not the Seed of the New Covenant lie in the hearts of unregenerate Men for a Seaſon, as the Seed of Wheat may lie not having root in the cold dry ground for a Seaſon, till it be moiſtened & warmed with the Showers & Sun's warmth in the Spring. 4*thly*, *That having more Wives than one was unlawful under the Law*, is not contrary to *Mat.* 19. 45, 48. for altho' Man had but one wife given him at the beginning, yet the Law that permitted ſuch a thing to men, as the like in the caſe of Divorce came in afterwards. And it is abſurd to think that *Abraham* ſinned againſt the Law in his Conſcience, writ in his very Nature (and therefore commonly call'd the *Law of Nature*, in having two Wives at once; for all ſins againſt the Law of Nature are hainous ſins, and of great aggravation, as the *Weſtminſter Confeſſion* acknowledgeth. But ſeeing no ſuch ſin is charged on *Abraham*, and that he was in great favour with God at that very time, it cannot be ſaid to be againſt that Law writ in his Nature, though it be againſt the Law of the New-Covenant now under the Goſpel. 5*thly*, *That we are to wait in Silence for ſome aid and aſſiſtance of the Spirit, to help us to pray*, doth not contradict *Acts* 8. 22. for as *Peter* commanded *Simon Magus* to pray, ſo he bid him Repent and Pray; and that he had not the Spirit, was his own fault, as it is the fault of all others (who have it not to aſſiſt them, both to wait and pray alſo) Nor doth mens want of the Spirit, becauſe they depart from it, and reſiſt the gentle Motions thereof, excuſe their neglect of Prayer, no more than a mans want of Money excuſeth him to pay a juſt Debt, yet he muſt not go to pay his debt with falſe Coyn, no more ſhould a man pray with a Hypocritical Spirit. Nor, 6*thly*, doth *Rom.* 3. 28. prove that Repentance, as well as Faith, is not a neceſſary Condition and Inſtrument of our Juſtification; for true Goſpel Repentance is not the Work of the Law, but of Faith; and his Reverend *R. Baxter* doth hold with the

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Quakers againſt him, *That Faith and ſincere Obedience are neceſſary Conditions and Inſtruments of Juſtification, and to teach ſo, he doth not think Popiſh*, as doth ſufficiently appear by what he hath printed on that ſubject; ſee his *Aphoriſms of Juſtification*, pag. 80. where he ſaith, *Some Ignorant Wretches gnaſh their Teeth at this very Doctrine, as if it were flat Popery*, viz. *That Men are juſtified by Faith, as it is an inward Obedience.* Nor *7thly*, doth *Rom.* 9. 11. prove that *Eſau* was a Reprobate before he was born, or at any time afterwards; yea, *Cotton Mather*, with his *Boſton* Brethren, in their former Book, dare not affirm, That *Eſau* was a Reprobate, and that men are not born Reprobates, (though ſome are preferred to others before they are born) but become Reprobates after they have nothing good left in them, is clear from Scripture, that calleth reprobate men *Droſs*, after the precious Mettle is extracted from it, and *Chaff* that hath no grain of Wheat in it. Nor *8thly*, doth *Acts* 8. 38. prove that *Chriſts Baptiſm is with Water*; for as the Practice of Circumciſion, after Chriſts Reſurrection, doth not prove it a Goſpel-Precept, no more doth the practiſe of Water Baptiſm, but both Chriſt and *John* did teach, *That Chriſts Baptiſm was with Fire and the holy Ghoſt*; but no where is it ſaid, that Chriſt baptizeth with Water. Nor *9thly*, doth 1 *Cor.* 11. 26. prove, That Believers may not feed upon Chriſt by Faith, and ſo ſup with him, and he with them, as well when they eat not, as when they do eat together outwardly, remembring the Lords Death, with Solemn Prayer and Thanks-giving, which we grant is good frequently to be done.

And thus I have fully anſwer'd all his frivolous and weak Objections againſt my Catechiſm; ſo that he hath not diſcovered the leaſt grain of Error in it; nor doth any thing that I have ſaid in my other printed Treatiſes contradict the Doctrine of my Catechiſm, as he doth falſly alledge, perverting my words, in moſt things, to a ſence contrary to my mind, or to what they can bear, ſo far is he from that Candor of giving them a favourable Conſtruction. But I intend not to follow him in his manifold Impertinences, to weary either my Reader or my ſelf, and ſhall come to give a brief and plain Anſwer to his *Five Arguments*, whereby he would perſwade the People in *New-England* to turn away from hearing me; the which Arguments favour more of bitter Prejudice and extream Folly and Raſhneſs, than of any Wit or Judgment, and hath nothing of Truth in them, and

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might be eaſily retorted upon himſelf, where they have the beſt ſeeming ſhow, according to that *Latine* Verſe, *Fabula narratur mutato Nomine de te*; i. e. *Change the Name, and the Tale is told truly of thy thy ſelf.*

CHAP. III.

IN his firſt Argument he accuſeth me to be guilty of a *Lye*, in matter of Fact, and *that I pretend to an aſſurance for it from the Spirit of God*; and the Lye he alledgeth in matter of Fact, is, *That I charge their Confeſſion of Faith for holding, that the Scriptures ought to be believed for their own outward Evidence and Teſtimony, and not for the inward Evidence and Teſtimony of the holy Spirit in mens Hearts.* And to prove this to be a Lye, he citeth ſome words of that Confeſſion, which ſaith, *Our full perſwaſion and aſſurance of the infallible Truth, and divine Authority of the holy Scriptures, is from the* Inward Work *of the* Holy Spirit, *bearing witneſs by and with the Word in our Hearts.* And for a further Confirmation he alledgeth *John Owen*, ſaying, *That the Scripture be received as the Word of God, there is a twofold Efficacy of the Spirit, &c.* withal affirming, *That I cover Lye with Lye.* To which I *Anſwer*; *Cotton Mather*, and not I, is guilty of two groſs Lyes or Falſhoods in this Charge: *firſt*, That I pretend to an aſſurance from the Spirit, in matter of Fact, concerning what they hold, is a manifeſt Perverſion; for I bring my aſſurance, in matter of Fact, not from the Spirit, but from their Confeſſion of Faith, which I have diligently examined; but the knowledge I have that their Doctrine, in that particular, is falſe, I bring from the Spirit of God, that hath given me the underſtanding thereof, and is Truth and no Lye. *2dly*, That he ſaith, *Their Confeſſion doth grant, that the Scriptures are to be believed for the inward Evidence and Teſtimony of the holy Spirit in mens hearts*; but this it doth not ſay, nor can it be gathered by any juſt conſequence, to be their ſence, ſeeing they deny, with *C. M.* and his Brethren, all inward objective immediate Teſtimony and Revelation of the Spirit. And whereas the Confeſſion mentioneth the inward Work of the holy Spirit, bearing witneſs by and with the Word (*viz.* the Scripture) in our Hearts. This doth ſufficiently prove, That their Confeſſion doth

doth not mean or intend any inward Teſtimony of the Spirit, real and properly ſo called, as having a ſtanding Evidence of its own, but only borrowed from the Scripture, and therefore is no true and proper Evidence at all, but only and altogether improper, yea, as improper as if I ſhould ſay, when I hear but one man give Evidence to the Truth of a thing, and that I read it alſo in writ from his hand, that three Evidences or Witneſſes have given their Evidence to that Truth, as *1ſt*, the Man, *2dly*, my Ear that heard him, *3dly*, my Eye that hath read his writ: But what ſober Man will ſay, theſe are three Witneſſes or Evidences? And would it not be a great Cheat to ſay, That whereas the Law requireth two Witneſſes, and there is but one man that giveth witneſs to *Cotton Mathers* hearing, that C. M. ſhould alledge, his Ears are other two Witneſſes, becauſe they have heard him, and ſo they are three in all: And as great a Cheat and Fallacy is it, to call the witneſs of the Scripture the inward Witneſs of the Spirit, when they confeſs, the inward Work of the Spirit, is only *Effective*, to open the Ear to hear the outward Witneſs of the Scripture, but not to ſpeak by any diſtinct Witneſs, to the inward Ear: And it is like that other Fallacy, as if *James* being required to give his Witneſs, he giveth it not by himſelf, but by *John*, and *John* being required to give his Witneſs, he giveth it by *James*, but neither of them by himſelf, or at leaſt the one not by himſelf; for when they are asked, By what do they know the Scriptures to be the Word of God? they anſwer, *By the Spirit:* And again, By what do they know the Spirit? they anſwer, *By the Scripture.* And thus the Fallacy and Falſhood both of the *Confeſſion* and of C. M. is detected, and G. K. is cleared from being no wiſe guilty of any Lye in the caſe. And what I ſaid of *John Owen* is true, for the Title and deſign of his Book is concerning *The Self-Evidencing Authority of the holy Scriptures*, only he confeſſeth the Spirits inward Work is neceſſary to let men ſee or know it; but that is no proper Witneſs, more than a mans hearing is one Witneſs, and the thing heard is another. I do therefore Appeal to all ſober, impartial and judicious Readers, Whether not I, but *Cotton Mather*, be not convicted of groſs Lying or Falſhood, and whether the Society he belongs unto, ought not to bring him to Repentance for ſuch Crimes, to uſe ſome of his own words.

His *Second* Argument is, *That I am guilty of having committed moſt*

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horrible Blaſphemy againſt the holy Spirit of God, which is the unpardonable Sin; And though he doth charge this one while poſitively, yet another while *If I have not the certain, yet fearful Marks of it*; and *my Sin is very like that Sin*; and yet again charging it poſitively on me, *That I have taken part with the Phariſees in doing that impardonable Injury to the Eternal Spirit of God* But how doth he prove any thing of this to have the leſt ſhow or ſhadow of truth? Why, becauſe, as he alledgeth, *I called his and his Brethrens Prayers, more than once, a Conjuring of the Devil, and do put on them the ſtile of Charms and Spells; by which Prayers*, he alledgeth, *he and his Brethren did caſt out the Devil, that did Bodily poſſeſs ſome Young People, and that therefore their Prayers were the ſpecial Operations of the holy Ghoſt, which I blaſpheme, and that therefore I have committed the Unpardonable Sin.* But I Anſwer; 1*ſt*, As I ſaid in my Book called, *A Refutation, &c.* I am little concerned whether or not theſe Young People were bewitched, or had a Diabolical Poſſeſſion; further than to take notice, That C. M. will have it to be ſo, to make the ſimple believe, that his and his Brethrens Prayers did conjure the Devil, and caſt him out; by which it is moſt clearly apparent, to every one of common ſenſe, that I did not mean that his or his Brethrens Prayers were done by any Diabolical Art or Craft of Conjuration, for I do not think them to be Conjurers, but that they would have People believe, that by ſome divine Power of Exorciſm, as was frequent in the primitive Church, they did conjure the Devil, which is as widely different from his Perverſion, as Eaſt from Weſt. Now I cannot believe that they had this divine Gift of Exorciſm, which was a Miraculous Gift in thoſe primitive Times (that Popiſh Prieſts do alſo pretend to have, and many ſtrongly affirm, they have cured many by their Prayers) becauſe they commonly ſay, *That Immediate Revelation, with the Gifts of Miracles, are ceaſed:* How then can they have them? And I appeal to all ſober *Readers*, Whether *Cotton Mather* hath not groſly perverted my words, that becauſe I did not own them to have a divine Power of Exorciſm, whereby to conjure the Devil, as if I did affirm their Prayers were *a Conjuring of the Devil*, which inſtead of affirming, I ſtrongly denyed, as the *Reader* may ſee in my Book called *A Refutation, &c.* and by this, and his other many Perverſions of my words, I may take meaſure, how he is too like to have perverted groſly the words of my Friends, in his alledged Citations, that I have not ſeen in their Books, when

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he doth ſo palpably pervert my words to a plain contrary ſence, that is obvious to them of the weakeſt Capacity. Nor did I call his and his Brethrens Prayers *Charms and Spells*, as he alledgeth; ſee my Book p. 71, 72. only I ſaid, *That ſeeing they generally mock at any, at this day laying claim to divine Inſpiration and Revelation, I cannot own their Prayers to be true, they are liker to Charms and Spells of ſuperſtitious Perſons, &c.* But this will not infer that I did really call or judge them *Charms* or *Spells*; for I think they are not Witches, except in that ſenſe uſed by *Paul*, *Gal.* 3. 1. becauſe they bewitch (not the Bodies, but) the Souls of People from believing and obeying the Truth; for I may ſay one thing is liker to another thing, and yet not ſay, it is that very thing; As if I ſhould ſay, C. M. is liker to a Phariſee or Maſs-Prieſt, than to a true Miniſter of Chriſt, doth it therefore follow, that I judge he is really a Phariſee or Maſs-Prieſt? or, to uſe his Phraſe, were the Tranſmigration of Souls a Truth, if I ſhould ſay, *Cotton Mather* is liker *Demetrius* the Silver-Smith (who accuſed *Paul*, becauſe his and his Brethren's Craft was in danger to be ſet at naught, *Acts* 19. 27.) than to a true Miniſter of Chriſt, Doth it therefore follow, that I judge that C. M. is *Demetrius* riſen again from the dead? By no means And for his comparing me to *Alexander* the Copper-Smith, it is fooliſh and envious; I honour and eſteem highly both *Paul*'s Doctrine and himſelf, and all the Prophets and Apoſtles of the Lord; and therefore I do nothing reſemble *Alexander* the Copper-Smith; but C. M. and his Brethren do too much reſemble, not only *Alexander* the Copper-Smith, who oppoſed *Paul*, but *Demetrius* the Silver-Smith, that they are in ſuch fear their Craft be ſet at nought by the People call'd *Quakers*, elſe why do they make ſuch a ſtir about their Wages and Hire? Whereas if they were true Miniſters of Chriſt, they ſhould preach his Goſpel freely, as the Apoſtles and others do, and as true Miniſters of Chriſt now do. And His accuſing me of having committed the *Unpardonable Sin* upon a meer Forgery of his own, hatched in his Brains by the Father of Lyes) puts me in mind of what I have read in the *Church Hiſtory*, writ by *Lucas Oſiander*, *How when two of the* Patricy *of* Rome, *that were* Chriſtians, *whom* Pope Sixtus *had Excommunicate, for their accuſing him to have been too familiar with ſome of the conſecrated Virgins, had begged of him to be Relaxed, profeſſing their Repentance, and urging Chriſt's Doctrine*, If thy Brother Treſpaſs againſt thee, and return,

not only Seven Times, &c. thou ſhalt forgive him; *The proud Pope refuſed to Relax them, affirming, They had committed that Unpardonable Sin, becauſe they had offended him.* And like to this the Engliſh *Hobbs*, who is no good Philoſopher, and a worſe Divine, ſaith, in one of his Books, by way of a ſmart Satyr againſt the Clergy, *That if any offend a Clergy-man* (alias, *a black Coat*) *it will tell them, they have committed that Unpardonable Sin of Blaſphemy againſt the holy Ghoſt*, as *Cotton Mather* hath here ſerved me, but without all juſt cauſe, I bleſs God; and therefore the ſober People of *New-England* have cauſe to conſider better, what ſort of men theſe are, who make Lyes their Refuge, and their Weapons whereby they fight againſt us. Nor do I yet find the leaſt cauſe to incline me to believe, that C. M's Prayers did caſt out the Devil out of theſe Children, as he alledgeth, ſeeing they ſay, *Miracles are ceaſed*, and Divine Exorciſme was one of theſe Miraculous Gifts of Gods Spirit; and C. M. himſelf helpeth us to underſtand (if theſe Children were really bewitched) how they were cured by ſome other means, than his and his Brethrens Prayers, to wit, as he plainly confeſſeth, pag. 44. (compared with pag. 12.) *That one thing in the Childrens deliverance, was the ſtrange Death of an horrible Old Woman, who was preſumed to have a great hand in their affliction.* And pag. 12. he telleth, *When the Witch was going to her Execution, ſhe ſaid, the Children ſhould not be relieved by her Death, for others had a hand in it as well as ſhe.* And thus from C. M. we have found other means of the Childrens cure, than his and his Brethrens Prayers, the which, ſeeing he calleth them *Dirt and Dung* in his Book, were not likely to be means of diſpoſſeſſing the Devil out of thoſe Children; indeed, we read that Chriſt wrought a miracle with Clay and Spittle, but no where that I remember, that ever he wrought a Miracle with Dirt and Dung; beſide, he ſeemeth to be more guilty of Blaſphemy, that calleth their Prayers, (which he ſaith, are the *ſpecial Operations of the holy Spirit,*) *Dirt* and *Dung*, as he plainly doth. And with as little ſucceſs doth C. M. ſeek to defend his falſe Gloſs on Chriſts words, as if Chriſt had taught, *That Satan is not divided againſt Satan*: Whereas I ſaid, Satan is divided againſt Satan, there being no true unity in his Kingdom; and therefore it muſt fall, and not be perpetual; nor in this do I in the leaſt wreſt from Chriſts Argument againſt the *Jews*, becauſe I did acknowledge, that Chriſt argued moſt ſtrongly againſt them *ad hominem*. And ſuppoſing that Satan at times,

times, did caſt out Sathan, yet that is but that Sathan may enter again ſome more dangerous way, or fully as dangerous; but whom Chriſt cureth, he ſo cureth, that Sathan by his means doth not again enter, but the holy Spirit of God, as was fullfilled in *Mary Magdelen.* And whereas he ſaith, *He is miſtaken, if he hath not the generality of Interpreters on his ſide*; he hath not ſhowed who this generality is, and he ſhoweth how little he is verſed in Antiquity, otherwiſe he might have remembred how *Origine*, above thirteen hundred Years ago, doth contradict him, and ſay the ſame with me; for thus he writeth expreſly, in his Comment on *John*, pag. 424. of his 2d Tom. printed at *Baſil*, 1557. *Cum enim admiſiſſet eſſe quendam Beelzebub, et que illius preſidio Demonia ejiceret, diſſidium veluti quoddam Satane; operari eo quod ſecum ipſe diſſideret hec in quit*; i. e. *When Chriſt had allowed, that there was a certain Belzebub, and that he who did caſt out Devils by his Power, did work as it were a ſtrife againſt Satan, becauſe he did ſtrive againſt himſelf, he ſaid theſe things.* As for his falſe Inſinuation, of my calling Prayers, *Charms* and *Spells*, it is eaſily diſcovered, I own all true Prayer, both Vocal and Mental, that cometh in the leaſt degree from the inbreathing, *i. e. Inſpiration of Gods Spirit*, and have, through Mercy, found the unſpeakable advantage of it to my Soul, and do earneſtly recommend true Prayer in the Spirit of God to all, and ſo do all true *Quakers*, ſo called.

In his *Third Argument*, p. 34. wherein he giveth many ſuppoſed Contradictions, that I give to my ſelf in my former Books, and upon that falſe Suppoſition, as on a falſe Foundation, raiſeth his Argument againſt me, I think not to ſpend Time nor Paper to anſwer them all in particular; for let but the Reader ſee my own words in my printed Books, and well conſider them, and if he have but a little ſound Judgment, he will eaſily find, I have not contradicted my ſelf in any thing, though I could eaſily diſcover many Contradictions of C. M. to himſelf. But to make me ſeem to contradict my ſelf he has no better way but to wreſt and pervert my words, as in the very firſt inſtance he alledgeth, he perverteth my words groſly, as if by *their Fathers, whom I did acknowledge to have had ſome meaſure of, Tenderneſs, Sobriety and Simplicity* (in a printed Paper of mine) *ſome time ago, I did mean theſe, who near forty Years ago did put our Friends to Death at* Boſton: Which is a manifeſt Perverſion, enough to Diſcredit

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all he ſaith, having as little Truth, againſt me. Whereas by their Fathers I did not mean the preſent Generation, that taketh in forty Years commonly, at leaſt in vulgar ſenſe, but theſe that lived ſixty, or near ſeventy Years paſt, that had ſome meaſure of Tenderneſs and Sincerity, and were not of a perſecuting Spirit, as theſe who put [illegible] Friends to Death; nor had the generality of the People in *New-*[illegible] a hand in our Friends Death; for many of them diſliked it, [illegible]ave been credibly informed, and ſome have acknowledged the [illegible]nd of God againſt the Land ever ſince, for thoſe Murders, and I wiſh many might ſee it, and repent of it, that they might be forgiven, and Gods anger quenched towards them, that hath been (and remaineth to be) kindled againſt them. And he is as impertinent in labouring to reconcile his own Contradiction that *John Delaval* charged upon him, as if it were no Contradiction, either becauſe the Aſſertions are thirty pages diſtant, or becauſe he did query, and not affirm; whereas the manner of his Querying ſhoweth a plain Affirmation, in calling or bringing in their deceaſed Fathers to expoſtulate with them for their Degeneration. And this is all the Anſwer he giveth to *John Delaval's* ſollied and weighty *Appendix*, with a ſcoffing airy Spirit, as his manner is, he compareth to a *Dutch Womans unintelligible Babbling*. And no leſs doth he bely me, to accuſe me, as if I ſaid or ſuggeſted in my Book, called, *The Presbyterian & Independent Churches brought to the Teſt, &c. That theſe Churches of* Presbyterians *and* Independents *were falſe upon all accounts, beyond that of* Rome *it ſelf:* Than which there can be no greater Perverſion, and Belying of a mans words. I ſaid no ſuch thing, nor do I think any ſuch thing. I have alwayes judged, and do ſtill judge, that all theſe Churches called *Proteſtant Churches*, whether *Epiſcopal*, *Presbyterian*, *Independent* or *Baptiſts*, in many, yea, very many things, hold better Doctrine than the Church of *Rome*, and in many things are nearer to the Letter of the Scripture, and to the Truth, and I have Charity, that ſome may belong to Chriſt, as his Members, among them all, even the Church of *Rome* not excepted; yet all this will not prove, that any one of them all is the true viſible Church, reſtored to that purity of Doctrine, Worſhip, Diſcipline and Government, as was in the Apoſtles dayes, and was before the Church fled into the Wilderneſs, and as will be at her full Return, which is approaching. He is as weak and impertinent to charge it on me as a Contradiction to

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my ſelf, to ſay, *That in ſome things in ſpeaking or writing, we may err, if we be not duely watchful:* And yet, *That in many things we have been taught infallibly by the Infallible Spirit of God, to believe them, as to believe That God is, and hath given his dear Son for us, and many ſuch precious Truths*; and if he hath no infallible Belief and Knowledge of theſe things, and other Fundamental Truths, he is neither Miniſter of Chriſt, nor a true Chriſtian, but a meer Sceptick. Any Colledge Boy knoweth, that Contradictions lie not betwixt two Particulars, nor two Univerſals, but one Particular and another Univerſal; as if one ſhould ſay, *I that he is in all things taught infallibly*, and yet again ſay, *That in ſome things he might or did err*, it would be a Contradiction; but this I have not ſaid. Nor is a Contradiction betwixt two Poſitives, but the one Poſitive, the other Negative; and therefore it is no Contradiction to ſay, *Some are Elected in Chriſt Jeſus before the Foundation of the World, to be Holy, &c.* and yet to deny, *That others are eternally or abſolutely Reprobated*; for *Elected* and *Reprobated* are both *Poſitives*, and therefore not Contradictory, no more than White and Black; as it is no Contradiction to ſay, *Some Colours are White, and therefore all other Colours*, (that are not White) *are Black*. It ſeemeth that *Cotton Mather*, whom ſome, as he telleth us, have called, *The Colledge Boy of New-England*, hath not well learned his Logick, or at leaſt doth not well remember it, ſince he was a Colledge-Boy; for he bewrayeth ſhameful Ignorance (in the way of right Diſpute) that Colledge Boyes might be aſhamed of. Nor is it any Contradiction to ſay, *That the Lord Jeſus Chriſt is the alone and ſure Foundation and Ground of Juſtification*, and yet to aſſert, *That Faith, Repentance, and ſincere Obedience are neceſſary Conditions and Inſtruments thereunto required*; and if he will not believe me, let him ask his admired and reverend *Baxter*, as he calleth him, who will tell him the ſame. But whereas he alledgeth I ſay, *A true Believer may be only in the firſt Covenant*, citing my Book, pag. 147. But this is no Contradiction, when by *Believers*, I mean ſuch as may have a true Belief that God is, from ſome true and real inward Conviction and Senſe, and yet not have the true Faith in Chriſt Jeſus, as he dyed and roſe again; for ſuch a Faith *Cornelius* had, before *Peter* preached Chriſt to him, alſo according to Chriſts Doctrine in the Parable of the four Grounds, ſome may believe in Chriſt for a time, and yet fall away, and that Faith is not a falſe Faith, but true, in ſome ſort. Thus I have given a ſhort

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hint to demonstrate how groundlessly he would charge Contradictions on me, the other being more obvious to the weakest Capacities, I shall let pass, only minding the Reader, That the nature of a Contradiction is difficult many times to understand, even in Natural things, so that it is reckoned the subtilest part in Logick or Metaphysics, to understand throughly what are always Contradictions, and [illegible] and therefore much more hard it is, to understand in Spi[illegible], that contain many seeming Contradictions; for tho' [illegible] Scripture containeth no real Contradictions, coming from [illegible] Spirit of Truth, yet it containeth many seeming, which [illegible] and *Scoffers* use to object. His comparing me to *Julian the Apostate*, savoureth of the like Spirit of Envy, as formerly, when with no more ground, he accused me of *being guilty of the Unpardonable Sin!* It is a part of my Blessing, that being reviled and fully accused, I can patiently bear it, by the Grace of Christ in whom I believe, and to whom I confess, even to the *Crucified Jesus that was nailed to the Cross for my Sins*, whom my Soul loveth, and whom *Julian* openly denyed. But *Cotton Mather* will gain no credit nor esteem, either to himself or his Cause by such Immane and Extraordinary Revilings, rarely to be parallelled among the greatest Railers.

His *Fourth Argument* hath as weak and sandy Foundation as any of the rest, as namely (as he saith) *That I renounce both the Religion and the Saviour, which the Saints have hitherto ventured their Souls upon, &c. to wit, Christ Jesus.* And this he undertaketh to prove, Sathan-like, by wresting my words, and omitting some of them, in the very Sentence he citeth, that were altogether essential to make up the intire period and sence; for I said in my Book, *Your Visible Churches are no true Churches of Christ; for the Religion ye profest is not the true Religion of Christ Jesus, yea, in Fundamentals, and in the very Foundation it self, which is Christ Jesus, on which the true Church is built, and every Member thereof; but ye who say,* (note my following words, p. 137.) *all inward divine Revelation is ceased, ye* (to wit, your visible Church) *build not on Christ, but on a meer Hear-say and Historical Report of him; for how can ye build on him, when ye have no belief, that Christ is nearer unto you, than in some remote place beyond the Skyes.* Where the Impartial Reader may see, *first*, That my words expresly mention

mention their visible Church, that doth not build really on Christ, but on a Profession of him, even by *Cotton Mather*'s Confession, *That nothing is required to make up the Members of a visible Church, but a Profession of him, and of the true Religion:* But every judicious Person will say, it is one thing to profess Christ in words or show, and another thing really to build on Christ, that everlasting Rock; [illegible] Christs Doctrine, none buildeth on the Rock, which is Christ, [illegible] that heareth Christ's Sayings, and doth them, and that is much [illegible] than barely to profess him. But yet I did not question, nor do, but that (according to my *Christian Charity*, moving me so to believe) divers among all sorts & Societies call'd *Christians* in *Christendom*, that hold the Fundamentals, as many do, do really build on Christ, the true Foundation; and because they so do, in due time, the Wood, Hay and Stubble of their Errors, in other things, while they build on the true Foundation, will be burnt up by the divine Fire of the living Word, and living Spirit of God in them; and their Lord Jesus Christ is mine, and mine is theirs, and I could be glad that I could entertain that Charity to *C. M.* but however, I have not that uncharitable Judgment of him (as bad as he is) that he hath committed that unpardonable Sin; for though he hath reproached the precious workings and operations of the holy Spirit, both in my faithful Brethren and me, calling them *Del sions of Satan*, yet because I judge he doth it ignorantly, therefore his sin is pardonable, upon Repentance, which I pray God may be given him, for that and all his hard Speeches, and all other sins, before it be too late. But because he cannot fix his false Charge upon me, of denying Christ, he essayeth (but with as ill success) to fix it upon my Brethren, as dear *Isaac Pennington*, whom I well knew to be a true Believer in the Lord Jesus Christ, and a sincere Lover of him, even the crucified Jesus, and whose Soul I believe is in rest in Christ, in heavenly Glory. And as to his words, *We can never call the Bodily Garment Christ, but that which appeared and dwelt in the Body*; it is easie to put a fair and charitable construction on it, as well as on Christs words, when he said, *He that hath seen me, hath seen the Father*; and yet many saw Christ's Body of Flesh, that never saw the Father: But to clear the thing, *I. P.* speaketh this in opposition to *Socinians*, and others tinctured with *Socinian Principles*, as if the Manhood of Christ, that was born of the Virgin, excluding the eternal Word, was the only and whole Christ; whereas Christ was before

his Body of Flesh; therefore he is said to have come in the Flesh, and to have taken Flesh. And if we consider Christ, as he was before the World was, by whom all things were created, and in respect of his Godhead, the Body was not that, but the Garment of it, when he assumed it. But when we consider Christ as Man, as every other man, [illegible] both Soul & Body belonging to his essential Constitution, as Man, [illegible] Christ, and still hath a most glorious Soul and Body; and we [illegible] not, but according to Scripture stile, Christ's Manhood, yea, [illegible] his Body, is called Christ, as when the Scripture saith, that he was buried, nailed to the Cross, buffited; and even his Body was and is a part of his Manhood, and his Soul the other and more Noble part, most wonderfully and incomparably united with the Godhead, and most incomparably filled with all fulness of the Godhead, and of Grace and Truth, out of whose fulness we all receive, and Grace for Grace; and yet we do not judge that the Godhead is circumscribed within the Body of Christ; for the Godhead is *Omnipresent* as well as *Omnipotent* and *Omniscient*. And whereas he queriеth, saying, *Let* Keith *tell us honestly, whether he does not count his own Body to be the Body of Christ, in the same sence that the visible tangible Flesh which hung upon the Cross, was the Body of our Lord? I Answer*, honestly, Nay, by no means, as I have sufficiently formerly declared in my printed Books, and Testimonies on all occasions; for as the Body of the Head is of far more Dignity than the Body of the inferiour Members, and hath the Soul, or Spirit and Life of man otherwise dwelling in it than the inferiour Members, so much more the Soul and Body of Christ hath the eternal Word living and dwelling in the same, than any other, and that incomparably, as *Augustine* well demonstrateth, *libro de agone Christiano, cap.* 20. thus concluding, *And there o e t e Word doth not so assume that Man* (to wit, the Seed of *Abraham*) *as the rest of the Saints, but much more excellently, and sublimely*; and God dwelleth in the Man Christ so, as there is no Mediator betwixt God and Christ, but God dwelleth in us, by and through Christ, our alone Mediator, and for his sake receiveth us to be so near unto him, that both the Father and the Son, and also the holy Spirit dwelleth in all the Saints, yet the manner of Union, called by some of the Antients the *Hypostatical* or *Personal Union*,) and manner of Inhabitation in the Manhood of Christ, is incomparable, and beyond all humane understanding, excelling the manner of Gods dwelling in all the Saints; whereof the Man Christ only, and none other Man nor Creatur

is both God and Man, and is the Object of divine Worſhip and Adoration, together with the Father, and the Spirit, and none elſe. And for *Hicks* quoting ſome words of mine, out of my Book of *Immediate Revelation*, recited by C. M. p. 44. on *James* 5. 6. *Ye have killed the juſt One, that is, Chriſt Jeſus in their Hearts, him they crucified.* To this I anſwer; This I never underſtood otherwiſe but figuratively, when the Scripture ſaith, *That Apoſtates and Wicked Men crucify the Son of God afreſh*; for I affirm expreſly in my ſaid Book of *Immediate Revelation, That the Life of Chriſt in mens hearts can never be killed or crucified in it ſelf*, ſee my Book of *Immed. Rev.* 2d Edition, pag. 75. & pag, 253, 254, 255. at great length, but men by Diſobedience may deprive themſelves of the Comfort and Benefit of it, as well as of Chriſts Sufferings on the Tree of the Croſs, and ſo in that figurative ſence, according to Scripture ſtile, may be ſaid to kill him, even as we are all to look to him whom we have pierced, according to *Zachariah*'s Prophecy concerning Chriſts outward Suffering on the Croſs, and to mourn bitterly becauſe of our ſins, which he did bear upon him, when he was pierced; and becauſe Chriſt cannot (as to himſelf, properly and ſtrictly, in a ſtrict litteral ſence) be killed nor crucified in men, therefore I do not believe that he can be ſaid to be in us that Sacrifice of Attonement and Propitiation that was neceſſary to be offered up for the Remiſſion of our ſins, and appeaſing the Wrath of God to us; and if any think ſo, I am far otherwiſe minded; for it derogates from the great worth and value of Chriſts Sacrifice without us upon the Tree of the Croſs; for the Body that Chriſt was to ſuffer in as a Sacrifice for the ſins of the World, behoved to be a clean and holy Body, as it was, as a Lamb without Spot; and the Death behoved to be a real Death, and not metaphorical or figurative; and therefore Chriſt, as in us, could not be that Sacrifice of Attonement; for at this rate, not only Chriſt had outwardly dyed in vain, but he had offered up himſelf for a Sacrifice of Attonement, as oft as there were Saints to live in the World, and as many Saints, as many Offerings; all which is moſt abſurd to imagine. But yet it is acknowledged, that the Life of Chriſt in the Saints is as ſweet incenſe before God, and is a Sacrifice in another ſence, ſeeing even the Saints are ſaid to offer up themſelves, through him, a living Sacrifice to God; and alſo, the Life and Spirit of Chriſt teaching and enabling the Saints to apply Chriſt's Sufferings, Death and Blood (that was ſhed

on that outward Croſs) to them, doth bring them into perfect Peace with God, ſo that his Wrath is wholly appeaſed & quenched towards them, only for the ſake and in virtue of the great Sufferings of Chriſt, on the outward Croſs; and if this be the ſence of *W. S.* his words, and that they can be ſo conſtrued, it is well; for that is my upright [illegible] and is of many hundreds more, yea, of all my faithful Brethren call'd *Quakers*. And concerning what *I. P.* and ſome others [illegible]rit of *Chriſts heavenly Fleſh and Blood*, and *how the Saints fed upon it in all Ages, Chriſt being that noble Vine I ree unto them, that yielded them his Grapes for Meat, and the Blood of them for Drink, as Wine is called the Blood of the Grape, and being their Apple Tree, their Fig Tree, yea, their Corn, Bread, Milk and Wine, their Wool and Flax, their Feaſt of fat things full of Marrow, &c.* All theſe are highly Myſtical and Figurative or Metaphorical Expreſſions, and are not to be litterally or carnally underſtood, yet ſo, as the Metaphors hold forth, that theſe outward things, by which theſe inward Myſteries are ſignified, are but the Figures, and the ſpiritual things are not the Figures of the natural, but the natural are Figures of the ſpiritual, as the outward Light is but the Figure of Chriſt the ſpiritual Light, the true Light of the Soul; but the ſpiritual Light is not the Figure of the natural; which is quite otherwiſe than in vulgar Metaphors and Figures; and therefore by Chriſts heavenly Fleſh and Blood that he had from the beginning, is not to be underſtood any created material Body, but the living Word it ſelf, according to its divine Emanations, metaphorically only ſo called, according to Scripture ſtile, feeding and refreſhing the Souls of the Saints in all ages, with unſpeakable Refreſhment; And therefore by Metaphors and Allegories they have given it ſuch Names, according to its various Operations. But that Chriſt is as much, or after the ſame manner in the *Quakers*, or any Saints, as in the Manhood and Body of Chriſt that ſuffered on the Croſs, or that Chriſt hath left behind him that Body that ſuffered on the Croſs, & was buried, as if that were the *Quakers* Doctrine, as *Faldo* alledgeth, and G. M. from him, is abominably falſe: I am ſure no *Quaker*, that doth rightly underſtand the *Quakers* Principles and Doctrine, will ever ſay ſo, or ever did; although I ſhall not deny, but ſome ignorant Perſons that may go under the deſignation of a *Quaker*, may have at times ſpoke very ignorantly and offenſively in that and other things, to the Scandal of our holy Profeſſion, and to the Stumbling of

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the weak that could not rightly discern betwixt our true and faithful Brethren, and others falsly so called; but such there are among all Societies and Professions, that do not rightly understand the Principles of that Profession they pretend to belong unto; yea, how many *Presbyterians* and *Independents*, so called, to my certain knowledge, understand not their own Principles, notwithstanding of their publick Confessions; and so, possibly some among us, notwithstanding our publick Confessions, well owned by the generality of our Friends, as especially that noted Treatise by *John Crook*, called, *Truths Principles, &c.* that hath had a very general Reception by us, and with which my Doctrine, in all particulars, doth well agree, so far as I know, as also with other faithful and sound Friends and Brethren.

In his *Fifth Argument*, which he grounds upon my supposed marvelous Giddyness, Ignorance and Falshood, he sheweth himself marvelously (not only) ignorant, but perverse; and after he hath perverted my words, and belyed me in many things, then he cryeth out *Ignorance*, and other things that are Scripture Truths, he calleth *my Ignorance*; whereas it is but his Ignorance that doth not understand better: And I doubt not, but Judicious and Impartial *Readers*, who compare his Books and mine, will have another Judgment concerning me, and acknowledge, to Gods Praise, the Gifts, both of sound Knowledge and Expression, with his manifold other Mercies bestowed on me, for which I desire to praise him forever. And for my saying, *That Light being used as a Name of God, is no Figurative or Tropical Expression*; I have already above explained my sense of it, That the Natural Light is the Figure of God, that Divine Light; but the Divine Light is not the Figure of the Natural, as Figures of Metaphors and Tropes in Natural things, commonly are quite otherwise: And *Augustine De Genes. ad Lit. lib. 4. cap.* 28. expresly affirmeth, *That Christ is Properly, and not Figuratively, called Light*; and yet who will say, that *Augustine* was not a more knowing Man than *Cotton Mather*? and who can deny but Light is immediate, though it comes through a Medium of the Air to our Eyes, and through the medium of the Eye to the sense of sight; for do we not as immediately see a Candle, as we see a Man, and yet the species or image of both come to our Eyes through the medium of the Air? So that in this, as in many other things, he showeth his own extream Ignorance, that's not worth time to mention. And that he reckoneth it my Ignorance,

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that I ſay, *Chriſt commanded not theſe words to be uſed in Baptiſm, In the Name of the Father, and of the Son, &c. commonly called the words of Inſtitution.* As he can never prove any ſuch Inſtitution, ſo he hath *Zuinglius* (whom he maketh his Preſident in another caſe) againſt him; for *Zuinglius* ſaith expreſly, *Lib. de Bapt. pag.* 66. *tom.* 2. *Chriſtus Jeſus Baptiſm, formulam, qua uteremur his verbis non Inſtituit quem ad modum* Theologi *hactenus falſo Tradiderunt*; i. e. *Chriſt Jeſus did not inſtitute the form of Baptiſm in theſe words, to be uſed as the* Theologues *have heretofore falſly delivered.* And he is intoxicated with a *Spirit of Ignorance*, and not I (as he falſly alledgeth on me) to aſſert, *That Exod.* 20. 8, 9. *ſo commandeth one day of ſeven, as that it may be Firſt as well as the Seventh:* Whereas if Natural dayes be meant, it cannot be the Firſt, but the Seventh; for it is not ſaid, *Remember to keep the Firſt Day for Reſt, and after that labour Six dayes.* And that he denyeth and mocketh at an inward and ſpiritual Day, ſhoweth him extreamly Ignorant of ſpiritual Things, as well as his Scoffing ſheweth his frothy airy Spirit, ſcarcely to be parallell'd. Is not the Day of Gods Power, *Pſal.* 110. an inward and ſpiritual Day? And where it is ſaid, *Let us walk honeſtly, as in the Day*, Rom. 13. 13. and *until the Day dawn, and the Day-ſtar ariſe in your hearts*, 2 Pet. 1. 19. And is not this an inward Day? And that he reproacheth me with Giddineſs, for ſaying, *The Sabbath is Chriſt, to wit, the thing figured by the* Jews *Sabbath.* In this he reproacheth as well his pretendedly much eſteemed *Calvin*, who ſaith expreſly the ſame, *lib.* 2. *cap.* 8. *n.* 32. of his *Inſtitutes*, where he ſaith, *Chriſt is the Truth, at whoſe Preſence all the Figures evaniſh; the Body, by whoſe ſight the Shadows are left, He I ſay, is the fulfilling of the true Sabbath.* And a little after he chargeth it as *Superſtition upon them that would make the Obſervation of the Firſt Day of the Week, for a Sabbath, to be a Divine Inſtitution*; and doth fully agree with us, *That it is to be kept by choice, for good Order, and aſſembling together for divine Worſhip, and other good Reaſons, but not by divine Precept, injoyning the ſtrictneſs of the* Jewiſh *Sabbath.* As for that ſilly Jeſt of *Baxters*, that C. M. pleaſeth his airy mind with, telling the *Quakers, That their* (to wit, *Preſbyterian*) *Bells are not carnal, elſe they would not ſound ſo high*, he might have uſed it as much againſt *Paul*, for ſaying, *Our Weapons are not carnal*, as implying, that the Sword was a carnal Weapon; but according to *Rich. Baxter* there can be no carnal Sword, for then it could not cut; whereas things are

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called Carnal from the hand that uſeth them, as for other cauſes; and the *Levitical* Laws were called *Carnal Ordinances* in Scripture. And whereas he ſaith, *None preach the moſt intimate Union and Communion with the Lord Jeſus Chriſt, more than he and his Brethren*, is a moſt bold and imprudent Untruth, ſeeing, *1ſt*, they ſay expreſly, *That Chriſt is not at all within us, but only without us in Heaven, and no wiſe in us, but by his Operations*; as if he and his operations could be divided: *2dly, That they deny the Workings or Operations of the Spirit of God in the Saints, to be Objective, or that the Spirit worketh as any ſenſible Object upon the inward and ſpiritual Senſes of the Saints:* Hence with Jeſuits and Papiſts, from whom they have borrowed that Diſtinction, as I can prove, as namely from *Sacroboſcus*, a Jeſuit, *Def. decret. trident.* p. 93, 94. they ſay, *The Spirit worketh Effectively and Subjectively, but not Objectively:* And therefore do they not one whit more preach any nearer Union and Communion with Chriſt, than the darkeſt *Papiſts*; yea, ſome *Papiſts* that own *ſenſible Workings of the Spirit*, as ſome do, go far beyond them, (*viz. C. Mather* and ſome of his Brethren) in that particular. But that I have ſlandered the Aſſembly, in their ſaying, *The Souls of the Righteous are not perfected in Holineſs till after Death*, which C. M. hath twice caſt upon me; I deſire the Reader, for his Satisfaction, and my Vindication, but to read the place that I cited, *viz. cap.* 32. *n.* 1. where they ſay expreſly thus, *The Bodies of men* [after Death] *return to Duſt, and ſee Corruption, but their Souls, which neither dye nor ſleep, having an Immortal Subſiſtence, immediately return to God, who gave them, the Souls of the Righteous being* THEN *made perfect in Holineſs, &c.* Where it is plain, that the Adverb of Time [*Then*] refers to the words in the firſt line, *viz. After Death*; yea, and as would ſeem then, when the Bodies return to Duſt, and ſee Corruption, that ſometimes is a conſiderable time after Death, where dead Bodies are Embalmed; but this laſt part I ſuppoſe is an overſight in them. And ſeeing they plead for ſin for term of Life, yea, to the laſt inſtant, what difference there is, that they can make betwixt dying in their ſins, and living in their ſins for Term of Life, is not intelligible; for in Scripture-phraſe, *Not to have Iniquity purged away till men dye, and to dye in Iniquity*, is all one; for the inſtant of Death is quick as a Thought. That I ſaid, *Notoriouſly Scandalous Perſons, Lyars, Deceivers, Drunkards, &c. are qualified Members of your Church*; I ſaid it, according to what I found

found in your *Confession*, that requireth no more than an outward Profession of Religion, and that such scandalous Persons may have; for if no scandalous Persons could make a Profession, but that the very Profession it self did exclude all scandalous Walking, then there could be no scandalous Profession, nor Professors that are scandalous; but if you deny that, *Baxter* will better inform him, in the Treatise above mentioned; beside that, I have proved C. *Mather* a notorious Lyar, and yet he is a Member of their Church; and it is but too well known, how many scandalous Persons of all sorts, belong to the *Presbyterian Church*, as much, at least in some places, as to the *Episcopal*, and as when the *Presbyterian* Church was National in *Scotland*, and is now lately again become National in *Scotland*, can it be imagined, or was it ever known, that any Church in *Christendom*, that was National, or did take in the whole Nation, but had many scandalous Persons in it. His last instance of my Ignorance, is, *That I denyed that Baptizing of Infants, was the Practice of the Church during the first Century:* but all that he saith here against me, is a bewraying his own Ignorance, and withal, his Perversion. For to prove that Baptizing of Infants was the Practice of the Church in the first Century, he citeth *Origine* and *Cyprian*, none of which lived in the first Century, and *Austine*, that lived not till about the end of the fourth Century, and *Calvin*, that lived not till at least fourteen hundred Years after the first Century, and they might be mistaken in their thinking that baptizing of Infants was practised in the first Century, as well as in other things they did too much take upon trust; and suppose some small matters to be found in *Origine*, concerning Infant Baptism, yet that is not Church History, and so contradicts not my Assertion; for *Origine* had some private Opinions that were not generally received in the Church; beside that, wiser men than C. M. have thought, that *Rufinus*, *Origine's* Interpreter, hath inserted that of Infants Baptism, as well as some other things, into *Origine's* Works, that were not really his, and did not agree to his Time; and *Erasmus*, much better versed in Antiquity than either C. M. or all his Brethren, hath plainly acknowledged, that *Rufinus* did take too much liberty in adding things of his own, as could be easily proved; and according to the best Chronology, *Origine* and *Cyprian* lived together, to wit, about the middle of the third Century, as *Usserius* showeth in his *Sylloge Chronologia*. And as for *Tertullians* Authority,

Authority, whom he citeth for Infants Baptiſm, while their innocent Age was yet upon them; it is a manifeſt Falſhood, if not a willfull Perverſion, if ever *C. M.* hath read *Tertullian* upon the place, and proveth himſelf her Ignorant, or Forgerer; and to ſhow this, I ſhall faithfully recite *Tertullians* words, from my own reading (I having well read in *Tertullian*, *Cyprian* and *Origine*, and divers others, I ſuppoſe before *Cot. Mather* could well read in his Accidence or Grammer) in his Book, *De Bapt ſmo adverſus Quintilian*, *cap.* 18. he ſaith, "*Ait* "*quidem Dominus nolite illos prohibere ad me venire, veniant ergo dum* "*adolejcunt, &c.* In Engliſh thus, *Indeed the Lord ſaith, forbid them* "*not to come unto me; let them therefore come, when they grow up to Youth* "*let them come; when they learn, when they are taught whither they come;* "*let them be Chriſtians when they can know Chriſt; why doth Innocent Age* "*haſten to the Remiſſion of Sins? men will be more wary in ſecular things,* "*that to whom Earthly Subſtance is not truſted, that which is divine ſhould* "*be truſted; let them know to ask Salvation, that thou mayeſt ſeem to* "*give to him that asketh.* Than which, nothing can be more clear, that *Tertullian* was not for, but againſt Infants Baptiſm. But perhaps he thinks to excuſe himſelf, that he brings *Tertullian's* Authority by way of Query. And for his citing *Irenæus's* ſaying, *Infantes renaſcuntur*, i. e. *Infants are born again*; either it is to be underſtood of Water-Baptiſm, or it is againſt C. M. who doth not believe that Water-Baptiſm is our Regeneration, as the *Papiſts* commonly call it; and ſeeing nothing of Wate is mentioned, it is no clear Teſtimony. But ſeeing he hath mentioned nothing of Church Hiſtory, he hath not proved me guilty of Ignorance, for ſaying, *They can give no Evidence in Church Hiſtory for Infant Baptiſm.* For his citation of Church Hiſtory, concerning *Hyginus*, to prove Infant Baptiſm, he ſhould have named who the Writer of that Church Hiſtory is, and whether approved by true *Proteſtants*, ſeeing many fabulous things are alledged by *Papiſts* concerning Antiquity. That called, *Queſt. et reſp. ad Orthod.* is generally denyed to be *Juſtine's*, by all judicious *Proteſtants*; and that *Juſtine* ſaith, in his Dialogue with *Tryph. That all alike might then receive Baptiſm, which is the ſpiritual Circumciſion:* As it ſaith nothing of Infants, ſo it is plainly againſt *C. M.* and his Brethren, if he mean Water-Baptiſm, who do not think that all who receive Water-Baptiſm, are ſpiritally circumciſed, which is a *Popiſh Opinion*, and a manifeſt Error, contradicted by daily experience. And his charging

me with *Hypocriſie, for commending the dead Saints, but condemning the living Ones*; claſſing *W. P* with me; he ſhoweth his Folly and Raſhneſs in that, as in other things; let him tell us what living Saints do we condemn; we do believe that God hath his living Saints now in the World, as he hath had in all Ages of the World, even in all Profeſſions in *Chriſtendom*, that hold the true Foundation, though upon it too many build Straw and Stubble, which God will in due time burn up, as I have aboveſaid. Moreover, that Infants Baptiſm was not practiſed until the third Age or Century, and was not brought in by the Commandment of Christ, there are many men of great Note for Learning, and Skill in Antiquity, far more famous for Learning than *Cotton Mather* is like ever to be, that aſſert the ſame, as well as I, and contradict *Calvin*'s miſtaken Judgment in that particular; for *Curcellaus* ſaith, in his *Diſſertations of Orig. Sin, That the Cuſtom of Baptizing Infants, was brought in without the Commandment of Chriſt, and did not begin before the third Age after Chriſt was born; In the two former Ages* (ſaith he) *no ſign of it doth appear.* And that the Antients were of opinion, That only the Adult are capable of Baptiſm, *Valefridus Strabo*, that lived in the ninth Century, *Ludovicus Vives*, and *Eraſmus* in the Church of *Rome*, and *Grotius* and *Salmaſius*, great *Proteſtant* Authors, do plainly acknowledge, and *Berengarius*, and the *Albigenſes* were of the ſame mind, as that learned & judicious *Proteſtant* Writer *C. M. Du Veil*, in his *Explanation of the Acts of the Apoſtles*, doth ſhow; ſee his *Explanat.* on *cap.* 2. *v.* 14. and *cap.* 8. *v.* 12, 31. and *cap.* 18. *v.* 8. And notwithſtanding of his Inſinuations to the contrary, I challenge C. M. to give any one inſtance wherein I have not faithfully quoted the Antient Writers named by me, whether in my former Book, called, *The pretended Antidote, &c.* or in this, in each particular. And were I ſo minded, and ſaw a ſervice in it to the People of *New-England*, I could eaſily produce ſufficient plain Teſtimonies, from Antient Fathers, ſo called, and Writers both *Greek* and *Latine*, to confirm the Doctrine of the People call'd *Quakers*, in all the principal and moſt material things wherein they differ from C. M. and his Brethren; but the Scripture Authority being that of greateſt weight, in reſpect of any outward Teſtimony, I have choſen rather to make uſe of that. Nor will it ſerve to juſtifie *C. Mather*, his Exclamations againſt me, that ſeeing the *Quakers* hold all theſe Doctrines which *Baxter*, and ſome other *Proteſtant* Writers hold to

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be Fundamental, that therefore *I ſhould not have ſo charged them, as I have done in my firſt Book, called,* The Presbyterian and Independent viſible Churches brought to the Teſt; *for if they and we agree in Fundamentals, then why are we ſo uncharitable to them, as not to judge them a true Church?* — ——————————— To which *I Anſwer*; Although we hold all their Fundamentals, according to what *Baxter* has delivered, as I have above ſhowed, yet they hold not all our Fundamentals; for it is a Fundamental Doctrine and Principle held by us, to wit, *The inward Revelation of Chriſt in all true Believers*, and *That God teacheth all true Believers by his inward Voice, Word and Teachings, or inward divine Inſpiration and Revelation*, properly ſo called, that is as well *Objective* as *Effective*, and by way of Object, working ſenſibly and infallibly upon the inward and ſpiritual Senſes of their Souls, and which their Souls and Minds, if duely and fitly diſpoſed and qualified, do infallibly apprehend; but yet this Fundamental held by us, is plainly denyed by C. M. and his Brethren; and it is a Fundamental Error in them who hold it, as the generality of their viſible Church Members do, *That all ſuch divine inward Objective Revelation and Inſpiration is ceaſed*; and from this Fundamental Error, divers other very great Errors flow, as ſo many unclean ſtreams from an unclean Fountain; for if all true and ſaving Knowledge of God and Chriſt, and all ſaving Faith require true divine inward Revelation and inſpiration, properly ſo called; and the true and real inſpeaking of God, and his internal Word and Voice that doth as ſenſibly and perceptibly operate, by way of Object, upon the inward and ſpiritual hearing, or diſcerning Faculty of the Soul, as any outward Voice or Word of a man doth upon the outward Hearing; then, if that be ceaſed, all true and ſaving Knowledge and Faith, are ceaſed, and all true Love, Hope and Repentance, and all other Fruits and Virtues of the Spirit, becauſe all theſe have a neceſſary connexion with the true ſaving Knowledge and Faith; alſo, all true Preaching, Praying and Worſhip, and all true Obedience and Service unto God, and all real and true Religion, all depending upon the inward Principle of inward divine Revelation and Inſpiration, properly ſo called; and yet we do readily acknowledge, a diſtinction betwixt theſe extraordinary divine Revelations and Inſpirations, that the Apoſtles and Prophets had, as they were Apoſtles and Prophets, and theſe other that they had common to them, and ordinary with all *Chriſtians*; and for the

latter we contend, that were and are ordinary and common to all Saints in all Ages of the World, but not for the former that were extraordinary, whereby they not only wrought Miracles, and ſpoke with Tongues, but had Doctrinal things of Faith revealed to them, without all outward teaching of Men or Books; whereas we do not ſay, any peculiar Doctrine of the *Chriſtian Faith* is made known to us without all outward Teaching, but by it, Inſtrumentally, and by the immediate Revelation and Inſpiration of the Spirit, Principally; and we are ſufficiently charitable, that we judge, there are true Believers among them (though we cannot own their viſible Church) that either hold not theſe Errors with them, or if ſome hold them in words, or Notion, and Theory, yet as in reſpect of their Experience and inward ſence and feeling, hold them not, but the contrary; and ſuch have better Hearts than Notions; and though they err in holding an unſound form of Words; through too much relying upon their Teachers, yet their inward ſence and experience doth contradict them. And in all theſe twelve Particulars I firſt charged upon them, I ſtill affirm, they do grolly err, and they are ſuch great matters of Difference betwixt them and us, although they are not all Fundamentals, that no Society holding ſuch Errors, deſerve to be eſteemed the viſible Church of Chriſt, reſtored to that purity of Doctrine that the viſible Church ought to have, and had in the primitive Times, and yet will have, as ſhe cometh to be fully reſtored to her primitive Purity. And though it ſeem a ſtrange and new Doctrine to C. M. and his Brethren, to diſtinguiſh betwixt the Scripture, called by ſome the external or outward Word, and the inward living Word of God that proceedeth from the Mouth of God immediately, as every mans word that proceedeth from his Mouth, and goeth into the Ears of the Hearers, is his immediate Word; yet not only antient Writers and Fathers, ſo called, did ſo diſtinguiſh, but even theſe called the Reformed, who began the Reformation from groſs *Popery*. And for the antient Writers I ſhall give but one, (though I could give divers beſides) to wit, *Auguſtine*, of great eſteem and fame with *Proteſtants*, and particularly with *Calvin*, whoſe Authority he more uſeth in his *Inſtitutions*, than any of all the Antients: In his 5th Book *de Trinitate, cap.* 11. *Auguſtine* ſaith expreſly, *Proinde Verbum quod foras ſonat, ſignum eſt verbi, quod intus lucet, cui magis verbi competit nomen, nam illud quod proferitur carnis ore vox verbi eſt verbum; et ipſum dictum*

dicitur propter illud, a quo ut foris appareret aſſumptum eſt: In Engliſh thus; *Therefore the Word that ſoundeth outwardly, is a ſign of the Word that ſhineth inwardly, to which the Name of the Word doth more agree; for that which is pronounced with the fleſhly Mouth, is the Voice of the Word, and it is called the Word, becauſe of that from which it is taken, that it might outwardly appear.* Where I deſire the Reader to Note theſe two things, 1*ſt*, That *Auguſtine* doth acknowledge the *Word within*, or *internal Word*. 2*dly*, That the Name of the Word doth more belong to the *internal Word*, than to that which outwardly ſoundeth in our fleſhly Ears; in both which he doth contradict C. M. and his Brethren, who do not acknowledge any inward Word in the Saints, ſince the Apoſtles dayes, and hold, *That the Scripture is the only Word that is the Object and Rule of our Faith.* And that famous Reformer *Zuinglius* (whom I the rather cite, becauſe C. M. maketh him his Precedent for his zeal againſt the *Quakers*, in the end of his *Addreſs*) in his Commentary *De vera et falſa Relig. de Verbo Dei, cap. de Eccleſia contra Emſerum*, ſaith, *Qui in Eccleſia Scripturam Caeleſtis Verbi explicari, audit, &c.* In Engliſh thus, *Who in the Church heareth the Scripture of the heavenly Word explained, judgeth what he heareth; but that which is heard is not the Word it ſelf whereby* (to wit, chiefly) *we believe; for if we did believe by that Word which is heard or read, then all ſhould become Believers*; and after, he ſaith, *It is therefore manifeſt, that we are made faithful by that Word which the heavenly Father preacheth in our hearts, whereby he doth alſo enlighten us, that we may underſtand, and draweth, that we may follow.* And again, *Who are inſtructed with that Word, judge the Word that ſoundeth in the Preaching, and ſtriketh the Ears; but yet, the Word of Faith, which is ſeated in the Minds of the faithful, is judged by none, but by it the external Word is judged, which God hath appointed to be preached, although Faith cometh not* (to wit, chiefly) *by the external Word.* Both which Teſtimonies of *Auguſtine* and *Zuinglius*, do manifeſtly confirm the *Quakers* Doctrine againſt C. M. and his Brethren, who acknowledge no inward Word in the hearts of the faithful, by which their Faith is wrought, and will have the *Word of Faith* to be *only the written or outward Word*, contrary both to *Paul* and *Zuinglius*, who give the preheminence to the inward Word, and call it the *Word of Faith.* And as *Zuinglius* holdeth for the *Quakers* in aſſerting the inward Word, againſt C. M. and his Brethren, ſo in that called *Original Sin*, for thus he ſaith expreſly, *lib. de Baptiſmo, Paul, cap.* 3. *to*

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the Romans *saith*, *That the knowledge of sin cometh by the Law; where, therefore there is no knowledge of the Law*, (as in Infants,) *there can be no knowledge of sin; but where no knowledge of sin is, there is no Prevarication, and so Damnation cannot be.* And after, *Because* Paul *saith, That Death is come upon all men, because all have sinned;* Theologues *from these words judge, That that Disease and Contagion that is Hereditary unto us all, and is naturally lodged in us, is sin, that bringeth to us Damnation, but they Err the whole Heavens wide:* Where it is to be noted, That *Zuinglius* doth acknowledge, *That there is a sinful Disease and Contagion conveyed from Parents to Children, but yet it is not imputed unto them to bring Damnation upon any Infants;* plain contrary to C. M. and his Brethren, who affirm, *That many Infants, both of unbelieving and believing Parents, are eternally Reprobated and Damned, only for* Adams *Sin imputed to them;* Which is most horrid Uncharitableness, and horridly reflecting upod the Mercy of God. And the same *Zuinglius*, in his Chapter of the *Eucharist*, plainly assertath, *That Christ by his Flesh and Blood, with which he feedeth the Souls of the faithful, doth understand a spiritual thing, which only the Spirit giveth, and not any Flesh consisting of Veins and Nerves;* without affirming, with *Origine* and *Augustine*, *That Christs Flesh and Blood, which he feedeth the Saints with, is called so by an Allegory and Similitude, but is really the Word it self, called also by an Allegory Bread, Wine, Milk, Honey, Marrow, Fatness, &c.* Again, the same *Zuinglius* in his Commentary *de vera & falsa Relig.* doth thus comment on Paul's words, Rom. 1. 19. *The knowledge of God is manifest in them* (so doth he translate the place, & so doth the old English Translation) *for God hath showed it unto them. We see here openly* (saith he) *that that knowledge, concerning God, is of God, which we ascribe to (I know not what) Nature; for he saith God hath manifested it; and what other thing is Nature, but a continuing and perpetual operation of God, and Ascription of all things?* And again, in his Cap. of *God*, he saith, *If any of the Philosophers have spoken truly of God somethings, it was from the Mouth of God, who hath scattered some Seeds of his Knowledge even among the* Gentiles, *although more sparingly, and more obscurely.* So that *Zuinglius* had far more Charity towards honest and conscientious *Gentiles*, than C. M. who differeth from him very widely, as in the former particulars mentioned, so in this last, that he affirmeth, *That what knowledge of God the* Gentiles *have, ought to be attributed to God,*

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and not to Nature; and therefore not to mans Reason (as C.M. would have it) which is nothing but a natural Faculty of the Soul. And *Thomas Shepherd*, that had been a Preacher at *Cambridge* in *New-England*, in his *Expoſition of the Parable of the Ten Virgins*, ſaith plainly, *That that inward Law given to the Heathen, is falſly called the Law of Nature; for it is of God*; and ſo ſaith *Buchannan*, in his Book, *De jure Regni apud Scotos*; and a large Volumn might be printed of Teſtimonies both out of antient and latter Authors, all of good eſteem for Piety and Learning, yea, and even divers *Proteſtants*, that do acknowledge, *That the Illumination that is generally in men, that teacheth them that there is a God, and ſhoweth them good and evil, is a Principle above Humane Reaſon:* As among Engliſh Proteſtants, *Henry Moore*, cited by *Increaſe Mather* againſt the *Quakers*, and praiſed by *Baxter*, as above, who ſaith expreſly, in his *Moral Cabbala*, *cap.* 1. *v.* 1, 2. of *Geneſis*, *By the Will of God every man living on the face of the Earth, hath theſe two Principles in him, Heaven and Earth, Divinity and Animality, Spirit and Fleſh; but that which is Animal or Natural operates firſt, the ſpiritual or heavenly Life being for a while cloſed up at reſt in its own Principle, &c. but by the Will of God it is, that afterwards the Day light appears, though not in ſo vigorous Meaſure, out of the heavenly or ſpiritual Principle.* And carrying on the Proceſs of Gods work in mens hearts, by way of Analogy, from the Firſt Day to the Seventh, concerning the Seventh, he ſaith, *Gen. cap.* 2. *v.* 3. of his *Mor. Cabb. So the divine Wiſdom in the humane Nature celebrated her Sabbath, having now wrought through the Toil of all the ſix dayes Travel; and the divine Wiſdom looked upon the Seventh Day as bleſſed and ſacred, a Day of Righteouſneſs, Reſt and Joy in the holy Ghoſt.* And thus if C. M. had but ſome ordinary Reading in *Engliſh Writers*, and did but underſtand what he reads, he might have found an inward and ſpiritual Sabbath, or Day of Reſt, not only in the Scriptures, and the *Quakers* Books, but in *Henry Moore*, a man of far more Senſe and Learning, than I ſuppoſe C. M. will pretend unto: Alſo, he might have found it in *Calvin*, *lib.* 2. *Inſtit. cap.* 8. *n.* 30. So that he ſhoweth his Ignorance ſufficiently, in comparing the *finding of a ſpiritual or inward Seventh Day, to the difficulty of finding the Quadrature of the Circle*; which if it were found, it is probable the Penury of his Learning would not ſuffer him to underſtand. And what *H. Moore* ſaith of the ſpiritual or heavenly Life lying for a while cloſed or ſhut up at reſt in its own Principle,

Principle, is but the ſame, in other Terms, with what we ſay, *That the Life of Chriſt is crucified in Unbelievers, viz.* not in it ſelf, but to them. And why ſhould C. M. find ſo great fault with this manner of Expreſſion, that is according to Scripture, when his reverend *Baxter* (as he deſigneth him) writeth in a phraſe that muſt have a charitable Conſtruction put upon it, otherwiſe it would look as odd as any thing C. M. has quoted out of any of the *Quakers*; for *R. Baxter* ſaith, concerning God, in his Treatiſe above-ſaid, called, *Directions to the Converted, motive* 12. pag. 34. *Doth it not wound you to think, that even there, He,* (viz. God) *ſhould be ſo ſtraitned, and thruſt into Corners by a hellish Enemy, as if that ſimple Habitation were too much for him, and that a ſty Dwelling were too good for him.* (meaning the heart defiled with ſin.) Now if any ſhould accuſe *Baxter* with Blaſphemy, him, in ſaying, *God to be ſtraitned, & thruſt into Corners by a hellish Enemy*, would not C. M. excuſe him, and ſay, it is a Catachreſtical or improper manner of Speech, and is not to be ſtrictly taken? and then, if he were not very partial, why doth he not excuſe ſuch Expreſſions in the *Quakers* Writings, that are capable of the ſame charitable Conſtruction? And it were an eaſie thing to gather many Phraſes and Expreſſions out of *Preſbyterian* & *Independent* Books, that might ſeem very offenſive, to a degree of Blaſphemy, if they were not charitably conſtrued; yea, I find an Expreſſion in *Calvin*, which if C. M. could have found in a *Quakers* Book, we ſhould have had him cry out aloud, *Blaſphemy!* for he ſaith expreſly, *lib.* 3. *cap.* 2. *n.* 24. *Quin Chriſtus non extra nos eſt, ſed in nobis habitat:* In Engliſh thus; *Because Chriſt is not without us, but dwelleth in us*; but if Cotton Mather ſay, *Calvin's* Senſe is, *That Chriſt is not only or wholly without us, but alſo dwelleth in us*, as this is a charitable Conſtruction, ſo let it be given to ſuch, or the like words, that may be found in the *Quakers Books*, unleſs he could find, that their words could not bear ſuch a favourable Conſtruction. But here C. M. findeth ſo much fault with me for ſaying, *That not only Conſcientious* Gentiles, *but carnal* Iritians *ſhall know more of God and Chriſt after Death* (which is the general Expectation and Conſolation of all Saints, who know now but in part, but then ſhall know fully) and thereupon ſurmizeth, *That a Quakers new Purgatory muſt be erected:* what ſaith he to his much eſteemed *Calvin*, upon theſe words of *Peter*, 1 *Pet.* 3. 19. *By which alſo he went and preached unto the Spirits in Priſon*, &c. plainly affirmeth, concerning the

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Guilt of the deceased before the Death of Christ, *Indeed I willingly grant*, (saith *Calvin*) *that Christ did shine unto them by the Virtue of his Spirit, that they might know, that the Grace which oft they had only tasted, was then given unto the World; and by a probable Reason, that place of* Peter, 1 Pet. 3. 19. *may be applyed to this, where it saith, That Christ came and preached to the Spirits which were in Custody, or place of Expectation* (the commonly translate it Prison) *for even the Context leadeth us thither, that the faithful, who before that time were deceased, were made partakers of the same Grace with us, because he doth amplifie the Power of the Death (of Christ) from thence, that it did penetrate even to the dead, while pious Souls did enjoy the present sight of that Grace, which they earnestly expected; and on the other hand, it was made more manifest to the Reprobate, that they were excluded from all Salvation.* But if C.M. think, that *Calvin*'s words doth not infer a Purgatory, why should he surmize any such thing from mine? And though C. M. ignorantly in his airy fantastical Mind mocked at some called *Quakers*, for calling the *Flesh*, by way of Allegory, *the Woman that should not speak in the Church*, (although we deny not but Women are there also to be understood litterally, but yet not all Women, nor in all respects) alledging, *That the Devil is the Fleshes Husband*; yet if he had been well read in *Origine* or *Augustine*, he might have found a better account; but not to go so far backward, let his Reverend *Baxter* answer him, who saith, in the Preface to his *Directions to the Converted*, *In a weak Christian the Spirit is Master, but the Flesh is Mistriss.* And notwithstanding that the said *R. Baxter* is too uncharitable to the People called *Quakers*, yet I find in the said Book, he is much more charitable to them, than C. M. is, who will not allow them the lowest degree among true Christians, *Because*, as he will have it, *they deny almost all the Fundamentals of the Christian Faith*; for thus *Rich. Baxter* expressly writeth concerning *Quakers*, *Behmenists*, and some of the *Religious Orders* of the *Papist*, in his 23d *Character of a confirmed Christian*, pag. 66. *But those of them that place their chiefest Happiness in the Love of God, and the eternal Fruition of him in Heaven, and seek this sincerely, according to their Helps and Power, though they are misled into some superstitious Errors, I hope, I may number with those that are sincere, for all their Errors, and the ill Effects of them:* And truly I have that Charity for *Rich. Baxter*, that if he had known the *Quakers* better, and had had that occasion of some more inward acquaintance with them, he would have been

ſtill more charitable to them, in his judgment of them; for the things he hath judged to be Errors in them, either they do not hold them, or they are not Errors, but ſound things of Truth, and many of them poſſibly owned by himſelf, but in other Terms: It is the great Calamity of theſe Ages, that men are oft confounded in their Languages, and contradict one another in Words and Terms, when they agree in one Senſe of the ſame things: It may be hoped, and is earneſtly to be pray'd for unto Almighty God, that all that are ſincere Lovers of the Truth in all Societies in *Chriſtendom*, may have more Charity one towards another, and they may acknowledge whatever is of Truth and Virtue one in another; and this would prepare the way to bring them all to one Sheep fold, and to have one Shepherd, as the Lord hath promiſed, and which he will in due time fulfil, and that Time is at hand, *Amen*.

CHAP. IV.

AND thus having ſufficiently anſwered what was needful, to the Firſt Part of his *Addreſs*, which is the largeſt, I ſhall anſwer ſome things, but very briefly to his latter part, partly becauſe almoſt the whole of it is anſwered in my former printed Books, directed to the People in *New-England*, and partly becauſe very much of it is anſwered in the fore-going Sheets.

In the latter part of his *Addreſs*, he hath greatly changed the matter of Debate betwixt us, in moſt things wrongly ſtating things, and calling things our Principles which are not; whereas he ſhould have kept to the *Twelve Articles* I charged them with, eleven of which they did fairly own, and the Twelfth I have ſufficiently proved to belong to them, as much as the eleven; and he ſhould have given an Anſwer to my former Book, called, *The pretended Antidote proved Poyſon*; which he hath not ſo much as eſſayed, but inſtead thereof he goeth to charge the matter of Debate betwixt us, in the things I had charged them with in moſt particulars, and by moſt groſs Perverſions of our Friends words, would fix on them Principles which they do no wiſe hold. And in this *New Eſſay*, he ſets down *Sixteen Aſſertions*, wherein he pretendeth to contradict our Principles; but in moſt of them he doth prevaricate, and goeth from the ſtate of the Queſtion,

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as in the *First*, where he granteth, *That he doth not mean, that the Paper or Letter of the Scripture, but the heavenly Matter of it, is the Word of God*; and thus he doth not contradict us, for I have told him and his Brethren more than once, *That we readily grant, the heavenly Matter, and true divine Sence of the holy Scripture, is the Word of God:* But the true ſtate of the Controverſie is, *Whether the Scripture is either principally or only the Word of God*, excluding any inward Word or Voice of God in mens hearts; we ſay, there is an *Inward Word* and Voice of God in mens hearts, which, as it doth not contradict the Scripture, but agreeth with it, ſo it is another thing, and is of the greateſt Efficacy, and giveth or ſeaſeth to us, the aſſurance, that the Scriptures are of God, and divinely inſpired. In his 2d *Aſſertion*, he doth no leſs prevaricate, and miſ-ſtate the Controverſie; for I did grant in both my former Books, *That there were Extraordinary and Ordinary Revelations and Inſpirations given to the Prophets and Apoſtles of our Lord, and that we did not ſay, that what others had theſe Extraordinary, but the Ordinary, that were common to them with all Saints*; the which ordinary are nevertheleſs true divine Inſpirations and Revelations. And as to what I ſaid out of ſome antient Writers, tending to open the Diſtinction of Extraordinary and Ordinary Revelations, the extraordinary being of a more high and ſublime Nature, as proceeding from a more high and excellent meaſure of the divine Light or Spirit, that is well warranted in holy Scripture, and well approved by Chriſtian Writers of great eſteem for Piety and Learning, that he and his Brethren call *Rabbinical Fopperies*, in that they ſhow their great Ignorance in good Learning; for it is generally acknowledged by *Chriſtians*, as well as *Jews*, yea, and by *Proteſtants* of good Note, *That the* Hebrew *Names of God, mentioned in Scripture, being various, ſome of them are greater than others*; and the greater Names do anſwer to the greater Meaſures of the divine Light, and that Name commonly pronounced *Jehovah* (which the moſt learned in the *Hebrew* Language among *Chriſtians* do confeſs, they know not how to pronounce, it conſiſting of quieſcent Letters, and having no proper Vowels of its own, as is acknowledged by the moſt learned, and as *Buxtorf* in his *Hebrew Lexicon* ſaith, the firſt that preſumed to pronounce it, was *Petrus Galatinus*, none of all the *Greek* and *Latine* Fathers, ſo called, did preſume to pronounce it or read it, for there is no Tract of it in any of their Writings, though divers of them were well skilled in the

Hebrew Language) is generally acknowledged to be one of the greatest Names of God, by which God made himself known to *Moses*, *Exod.* 6. 3. but not to *Abraham*, *Isaac* and *Jacob*; and though it be granted, that the Letters of that Name are recorded by *Moses* in many places of *Genesis*, and is to be found in *Hebrew*, *Gen.* 2. 4. and that possibly and very probably *Abraham* might have known the outward Letters or Sound of that Name, yet that doth not infer, that either *Abraham* or any of these Fathers knew the inward force and efficacy signified by that Name, and that so high Revelation belonging to it, that *Moses* did know; for that would contradict *Exod.* 6. 3. And though I do no wise approve *Rabbinical Fopperies*, or *Jewish Fictions* or *Fables*, yet what I find either in *Jewish* or *Gentile VVriters*, that doth well accord with the divine Oracles of the holy Scripture, I do well receive it and relish it. In his 3*d Assertion*, he doth no less mis-state the Question; for we deny not, but affirm, That the will of God expressed in the Scripture, is a perfect Rule for the *Belief and Practice of every Christian*, as to all *Doctrinals* and *Practicals* of Religion in general; but we say, it is not the *only Rule* nor the *principal*; for the Will of God and his Law is writ in the fleshly Tables of the Hearts of all the faithful, and as so writ, is greater, and of greater virtue and efficacy than to have it writ in Paper; and though no new Doctrinals or Morals are to be revealed to us, but what are sufficiently declared in the Scriptures, yet that doth not hinder, but that particular Calls, to Places, Persons and Nations, and particular Prophesies or Predictions of things to come, may be newly revealed, as is granted by divers *Protestants*, and by *Foe* in his Book of *Martyrs*, yea, even *Presbyterians*, and *Calvin* doth acknowledge, *That even in his Time God did raise up extraordinary Officers to restore the Church, if not Apostles, yet at least Evangelists, lib. 4. inst. cap. 3. n. 4.* And true Believers may have it witnessed to them (as many have had and daily have) by the inward Testimony of Gods Spirit, *That their sins are forgiven them, and that they belong unto God*, and that without all logical and argumentative way of Syllogisms, that as many faithful Souls have not skill to form, so many Hypocrites deceive themselves with such a way of arguing themselves to be sincere. But some *Presbyterians* have acknowledged, That there is another far more evident, clear and satisfactory way that some have, whereby to be assured, that their sins are forgiven, without any such way of Syllogism, as particularly my Country-man *William Guthergy*, in his

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his printed Book concerning *Personal Covenanting with God*, and he calleth it *A feeling Arms full of the holy God, filling the Soul with God, as he is Love, Life and Liberty; and though it is no audible Voice* (*viz.* to the outward Ear) *yet it doth countervail that of God to* Daniel, *O Man! greatly beloved; and is like to that which passed from Christ to* Mary, *when he said,* Mary, *and she answered* Rabboni: And surely here was no way of syllogising. In his *4th Assertion* he doth also fail in stating the Question; for, *first*, we grant, *That the Day of Salvation is expired towards many men now alive, and they are left without any saving Light in them:* 2*dly*, we grant, *That the clear and bright Day of Salvation hath not yet appeared unto many, but it is as yet Night unto them; and to others it is as a little dawning; but to others clear Day*; which answers to that of *Paul, Now is the accepted Time, now is the Day of Salvation*, to wit, to such who had Christ crucified and raised again, livingly and effectually preached to them by Christs faithful Messengers; but yet even to such who are in the Night state, and are in Darkness, to whom the clear Day of God hath not appeared, some divine Light shineth in their Darkness, and that Light, though ever so small, is of a saving tendency, and doth prepare the way of the Lord inwardly, as *John*'s outward Ministration prepared the Way of the Lord, as he came outwardly; and even inwardly, the Law and the Prophets go before the clear Manifestation of Christ and his Gospel; so that the Law even inwardly (as well as outwardly) is a Schoolmaster to bring them who are under it, to Christ. Nor do we say, That the Light doth reveal in every man all that we must know, in order to Salvation, upon its first appearance, or in its first Ministration; for we distinguish betwixt the various inward Ministrations of the Light and Spirit, and teach, *That the former makes way for the latter, as it is well improved*; and as he that goeth up a Stair or Ladder, must begin at the lowest Step or Round, and so by degrees, and in process of time, getteth up higher, untill he come to the place where he would be; and as the sojourning of the People of *Israel* in the Wilderness, had its several Removes, which were Typical, of the Souls inward progress, from spiritual *Egypt* to the spiritual *Canaan*, so the Souls of men have their several inward and spiritual Sojournings from one degree to another, until they receive the end of their Faith, which is the Salvation of their Souls, as it is written in the *Psalms, They go from Strength to Strength, &c.* And it is a great Perversion in *C. Mather*, that because I

blame

blame them for denying, *That there is any Light in men generally, that is ſufficient to enable them to do any Work acceptable to God*, as if therefore I did hold, *That every man hath ſo much Grace & Illumination, as doth enable him to do any* (i.e. whatſoever) *Work acceptable to God*: For, *All men Not to be able to do any work acceptable to God*, And *All men To be able to do any or every Work acceptable to God*, are not Contradictory, as being both Univerſal; and therefore they are both falſe; and as two Univerſals are not Contradictory, and are both falſe, ſo two Particulars are not Contradictory, when the one is Poſitive and the other Negative, and therefore may be both True; As it is true, *That ſome men are good*, and *That ſome men are not good*; ſo it is true, *That ſome good Works may be done by ſome men*, and yet it is as true, *That they cannot at that time do ſome other good Works*; for it is a good Work to believe in Chriſt crucified and raiſed again, and to love him as ſuch; and yet we do not ſay, that the Light in every man doth either teach or enable every man at firſt ſo to do, for that cannot be done without ſome ſpecial Revelation or Illumination; but yet that more common and general Illumination, where it is well and duely improved, doth enable men to do ſome other good things, that prepareth the Souls of men to receive that more ſpecial Illumination that cometh from the ſame Author and Fountain, and ſo is Introductory to that more ſpecial; for the Law is Introductory to the Goſpel (and yet hath the Goſpel hid in it, as in a Seed) as one Natural Science is introductory to another, as the Science of natural Phyſick is introductory to the Science of Medicine, and common Arithmetick is introductory to the more abſtruſe and recondite parts of Mathematical Learning; for the Operation of the Law inwardly doth ſo convince the Soul of ſin, and doth ſo diſcover to the Soul its weakneſs and ſhortneſs in Obedience, notwithſtanding of ſome things that it doth, which are good, after a ſort, that it maketh the Soul ſick, and ſo to need the Phyſitian, which is Chriſt, even crucified and raiſed again, as the Myſtery of him is inwardly revealed and applyed to the Soul by the Spirit. In his 5th *Aſſertion*, he doth alſo groſly prevaricate, and pervert the ſtate of the Queſtion; for we do not ſay, That Chriſt is ſo in the Wicked or Unconverted as he is in the Saints, but after a far other manner; for he is in the Saints by *Union* and *Communion* with them, and giveth great and glorious Manifeſtations of his Glory; whereas in others, he is not in them by any Union or Communion, yet he is ſo in them, as to

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operate in them, and to reveal and discover some things in them, that are suitable to their present state, in order to their Conversion: Nor do we say, *That Christ is personally in the Saints*, as some imagine.

And as to his Question, *How we shall know Light within from Thought within? I Answer*; If he mean by Thought within, a good Thought or Thoughts, they are distinguished as the cause and effect; for the divine Light within is the cause of every good Thought and Desire, as of every good Word and Work; but all evil Thoughts proceed not from the Light, but from the Darkness; and the Light within doth as plainly distinguish betwixt good and bad Thoughts, and other Motions, as the outward Light of the Sun helpeth us to distinguish betwixt things white and black, or straight and crooked; but as blind men cannot judge of Colours, so who are greatly blinded with Prejudice and Unbelief against the Light within, (as C. M. is) can but very little distinguish or know good from evil, except in things notorious y gross; nor was it the true Light in *Saul*, that approved him in his Persecution, but pricked him in his Conscience, and witnessed against him, if he had hearkned to it; but as a man in his heat of Passion heareneth not to true Reason, but is Deaf to it, though it be in him; so men being blinded and hardened with sin, doth not give due regard either to true Reason, or the true divine Light, which are both in them notwithstanding; and yet even these men when they become more cool and calm, may, and do hearken to the dictates of both.

And for his other Question, *Wether their Magistrates (viz. the Quakers) ever had a Light which directed them to punish a filthy Woman for exposing her self stark Naked before their Eyes in a publick Assembly, to prove her Attainment of that Innocency which is without shame?*

I Answ. I remember no such thing that ever I heard tollerated by the *Quakers* Magistrates; for we all judge, that any such Practice doth really deserve corporal Punishment; and I suppose the Passage he mentioneth, was that which happened some time a go, where the Magistrates of that place, (though no *Quakers*) did punish her, as I was informed, with Imprisonment, which the *Quakers* (I believe in general) that heard of it, did judge, was too little, and that she deserved much more.

In his 6th *Assertion*, he doth not fairly state the Question, and upon his unfair stating it, doth seek to fix upon us blasphemies, and then cryeth out, *Lord who shall Blaspheme!* as inferring, that

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according to us, *The Counsel* (or Decree) *of God, and consequently the very Essence of God, being one therewith, doth depend on the free will of man*; Which is a most gross and wretched Perversion; for we say, the Decree and Counsel of God, doth extend to all evil Actions of men permissively, but not effectively, *i. e.* so as not to be the Cause and Determiner of them; and Gods Decree and Counsel hath no Cause to depend upon, without God himself, as he doth falsly insinuate against us: Nor is Gods Permission, as concerning Evil Actions, as *Judas* betraying Christ, and the *Jews* crucifying him, a bare Permission, as if God only did look on, as an idle Spectator, which is most absurd to imagine; but he most justly, most wisely and most soveraignly bounds and limits all evil Actions of men, that they neither do, nor can do any thing but what is for the glory of God, and the good of his chosen, as it is written, *The Wrath of Man shall praise thee, and the remainder of it thou wilt restrain.* But C. M. and his brethren are too guilty of Blasphemy, that affirm, *That all evil Actions of Men and Devils, come to pass by the Effective Decree of God, that doth infallibly and inevitably determine and move them to the same*; and so say the Ranters, fathering all their wicked Actions upon God. And it is a gross Contradiction in *C. M.* to himself, to say, *That God doth determine all evil Actions by his effective Decree, and yet is not the Author of them*; for to effect a thing, so that it must be done, and to be the Author of it, is all one, to all of common sense.

In his *7th Assertion*, he proceedeth in the like gross Perversion, and mis-stating of things; and as to the first part of it, fighteth against his own shadow, and not my Assertion; for I granted, *That God hath chosen all the Heirs of Salvation unto Faith and Holiness, as the means, and unto Eternal Salvation and Glory, as the end, in Christ Jesus, before the Foundation of the World*; and also, I have granted, *That all are not elected*, nor are any elected who perish finally; and yet this doth not infer eternal Reprobation, because *Elected* and *Reprobated* are not Contradictory Terms, as I have formerly declared; and yet he hath not proved that they are; but maketh a noise strongly asserting what he doth not prove. Nor doth it follow that *Reprobation* is before the Foundation of the World, because Gods Decree and Purpose to destroy all finally Impenitent Sinners, is before the Foundation of the World; for though Gods Decree be before all Time, yet it doth respect all Reprobates, as it doth consider them in Time, having refused all the tender

tender Offers of Gods Grace and Mercy unto the very laſt. And as Gods Decree of creating men, doth not infer, that men were created from Eternity, or that mens Creation is co-evous with Gods Decree, ſo nor doth it follow, that the Reprobation of men finally Impenitent is co evous with Gods Decree; for *Reprobation* is not the Decree of God, as *C. M.* doth ſtrongly aſſert, but doth no wiſe prove. And if ſome ſhould ſay, (as I know ſome do ſay) *That Election, though in being before the Foundation of the World in Chriſt, is not ſimply or only the Decree of God* (as it is an Immanent Act of God) *but is ſome-what by way of an Effect, reſulting or flowing from Gods Decree, exiſting in Chriſt the Head and Mediator of all Gods Elect, before the Foundation of the World*: For as C. M. cannot diſprove it, as contrary to Scripture, ſo it is not inconſiſtent with what divers ſober *Proteſtants* have favoured, to wit, *That Chriſt was Mediator from the beginning*; and conſequently had ſomthing to be as a cloathing to his Godhead, altogether neceſſary to his being Mediator from the beginning, although he was not incarnate, or cloathed with fleſh, until the fullneſs of time, that he took fleſh in the Virgins Womb; and if Chriſt was Mediator from the beginning, partly inveſted with his Mediatory Nature, though not with Fleſh till the fullneſs of Time came, it is both very eaſie and very comfortable to the Saints, to underſtand, how they were elected in Chriſt their Head before the Foundation of the World, and that this Election had its being, as the Effect of Gods eternal Love and Counſel, in Chriſt, the head of his Elect Members.

In his 8*th Aſſertion* he is wholly idle and impertinent; for we own as much as he, *That there is in God, the Father, the Son and the Spirit, and that they are One in Being, and Three in relative Attributes and Properties*; and we diſlike nothing but the unſcriptural invented Names of [*Three Perſons*] for which *Calvin* hath ſufficiently excuſed us, as I have above ſhowed.

In his 9*th Aſſertion* he wholly fighteth with his own ſhadow, and giveth up the Cauſe, acknowledging, *That the Price paid by our Lord in his Death, was indeed ſufficient for all Mankind, and that the benefit of it is tendered and proffered unto all Indefinitely, if they will believe*; but he ſhould have told us how the benefit of it is tendered unto all, ſeeing many Millions of men never had it outwardly preached to them, nor ever had any outward Teſtimony of it by men; and if he would ſtand to this, the Controverſie in this Particular would be at an end.

But for his Inferences and Consequences, which he would fix upon us, most perversly, we utterly deny them to flow justly from our innocent Faith, according to Scripture, which is, *That Christ dyed for all men, &c.* As that, *First, The Virtue and Success of our Lords Death depends upon the Free Will of Man:* 2dly, *That man is the principal in his own Salvation:* 3dly, *That the Number of Persons interested in our Lords Death, is not certain* (for we say, none have a true and real Interest in Christ, or in his Death, but sincere Believers) 4thly, *That Simon Peter was no more beholden to the Merit of our Lord, than* Simon Magus, *or any that perish* (Though it will be hard for C. M. to prove, that *Simon Magus* was a Reprobate) And 5thly, *That God in sending his blessed Son to dye, had as full a purpose to save them that* Perish, *as them that shall be saved:* These, and the like absurd and Illogical or unreasonable Consequences we altogether deny, they being only C. M's Perversion.

In his 10*th Assertion* he doth as grossly pervert the state of the Question, as in any of the former; for we deny not, but affirm, *That our Justification is by the Righteousness or Obedience of the Lord Jesus Christ imputed unto us*; but we also say, *It is imputed to none but such who have Faith, Repentance and sincere Obedience*; and that is true inward Righteousness, wrought in them by the Spirit of Christ; and though *Faith*, and *Repentance*, and *Obedience* are not the Foundation of our Justification, yet they are the Terms and Condition of it, as I have sufficiently showed in my former printed Treatises; nor doth *Edward Burrough* and *W. Penn*, if their words be duely construed, contradict what I have affirmed. But the true state of the Question is, *Whether men are just and justified by Christs Righteousness imputed to them, without any inward Righteousness, as the requisite Condition and Terms, in order to that Imputation? And whether* David, *lying in his sins of Adultery & Murder, remained Justified?* Which we deny.

In his 11*th Assertion*, although he states the Question in the Title, some we can own it, to wit; *That a sinless Perfection is not attainable in this World*, as their Principle, but not ours; yet he miserably wresteth, perverteth, and mis-applyeth, and jumbleth things in the Explication; for that Scripture in *Philip.* cap. 3 v. 12. doth nothing contradict our Assertion, who affirm no such degree of Perfection as wherein a man may sit down and make no further progress, which *Paul* intended not to do, but still to go on more and more to Perfection: And

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for that place in *Rom.* 7. 19. *&c.* it is not to be underſtood of the beſt Condition of the Saints, when they are fartheſt advanced, but of their ſtruggling Time and State, before they obtain the Victory and Freedom, which *Paul* doth acknowledge in the ſame Epiſtle. And for any of the *Quakers* ſaying, *They have no ſin in them*, I know not any that is generally owned and approved by us, that have ſaid ſo; it is common to *Ranters*, and ſuch as *Tho. Caſes* Crew that ſay ſo, but for the honeſt and ſober People called *Quakers*, they do not boaſt of their Perfection, but had rather by their innocent Walk and Converſation, demonſtrate their growth and progreſs in Sanctification, than by a Talking of it.

CHAP. V.

IN his 12*th Aſſertion* he doth not fairly ſtate the Queſtion, eſpecially in the Explanation of it; for he ſhould have diſtinguiſhed betwixt the ſtate of *Servants* and *Sons of the Free Woman*, and ſo betwixt Saints by way of Inchoation or Initiation, and Saints by way of Confirmation, as betwixt Corn in the Bud or Blade, or green Ear, when it is in danger of blaſting, and ripe Corn that is paſt all danger of blaſting; for as to this latter, I did grant in my former printed Treatiſes, in unity with my faithful Brethren, that there is a confirmed ſtate in Faith and Sanctification, wherein the Saints perſevere to the end of all Tryals, and from which they cannot fall away; and the Faith of ſuch is more precious than Gold that periſheth, & endureth all Tryals and Tentations, even as true Gold endureth the Fire, and looſeth nothing in it; but all have not attained to this State, which is indeed the only proper ſtate of Salvation, that is as the Harbour or Port of Safety to the toſſed Marriner; and till the Soul arrive to this ſtate, it is but as a Ship expoſed to the Waves of the Tempeſtuous Sea: Alſo, I readily grant, that none of Gods elect can finally fall away; for his Eye is over them, ſo to preſerve them, as that they do not fall, or if they do fall, as in the caſe of *David*, to reſtore and renew them again by Repentance. And C M. and his Brethren have granted, in that Book call'd their *Antidote*, or *The Principles of the Proteſtant Religion*, *&c.*

That the temporary Faith that may be loſt, is not falſe; and if not falſe, then true after a ſort; although I grant, it is not that Faith of Gods Elect that's more precious than Gold, that endureth all fiery Tryals, yet is of a ſaving tendency, and ſuch who have it, if they did well and duely improve it, might in due time arrive to that Confirmation in Faith and Holineſs, that cannot be totally & finally loſt: But whether the Faith that may be loſt, and the Faith that cannot be loſt, differ in Kind or Specie, or only in Degree, it being too Nice, and rather Philoſophical, and too Logical, I did not (as I ſaid in my former printed Book) ſee cauſe to enquire, ſeeing it is a very great diſpute, among Schollars, what maketh a Diſtinction of things, in Kind or Specie, ſome affirming, That the *Mettles* and *Elements* differ not in Specie, others contradicting, and ſaying they do.

In his 13th *Aſſertion*, concerning Infant Baptiſm, or rather Rantiſm or Sprinkling, and in his 14th *Aſſertion* concerning the Supper, he bringeth no new matter, but what I have ſufficiently anſwered in my former Books, and therefore ſhall ſay no more here as to them. But that he charges it upon us, as if *we did not believe Chriſts coming again and appearance without us, in his glorified Body to judge the quick and the dead*, in this he cannot prove any of us guilty, that is generally own'd and received to be of our Faith; only we have denyed the groſs and carnal imaginations that ſome have vented, as concerning Chriſts Body, calling it *Natural* and *Earthly*, which we believe is ſpiritual and heavenly; and if any call it *ſpiritual and heavenly glorified Fleſh*, or *Soul or Body*, we ſhall not contend againſt them, for we do acknowledge, it is the ſame in Being and Eſſence that it was on Earth, but wonderfully changed in Manner and Condition; ſee our printed Sheet entitled, *Jeſus Chriſt an Earthly, &c.*

In his 15th *Aſſertion* he doth moſt groſly prevaricate, abuſing and perverting our words, as becauſe we own an inward quickening and being raiſed with Chriſt, in our Souls and inward Man, that therefore we deny any future *Reſurrection of the Body at or Death*, which we deny not, but affirm, againſt *Ranters* and *vain Notioniſts*; and we believe, That the Reſurrection of the Body is not attained immediately after Death, (altho' the Souls of the faithful immediately after Death go into Heaven, or Paradiſe) but at Chriſts coming and Appearance to judge the quick and the dead; and the ſame Body that dyeth is raiſed, in our ſenſe, being freed and refined from all Droſs of Corruption,

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(even as Gold is the ſame when it lieth in the courſe Oar or Miniral, and when it is refined) but wonderfully changed in Manner and Condition.

In his eſſaying to prove his 16th *Aſſertion*, he ſhoweth himſelf extreamly weak, as if becauſe God commanded the *Jews* to keep the *Seventh Day for a Sabbath*, from the beginning of the World, in the fourth Commandment, therefore *he commandeth the Chriſtians in the ſame fourth Commandment to keep the firſt Day*. But I need ſay no more on this Head, but refer him to his much eſteemed *Calvin*, for his Refutation, who in that doth fully agree with us, as generally do all the *Proteſtants* in *France*, and the *Low Countries*, and many in *England* and *Scotland*.

In his 17th *Aſſertion* he is as weak and abuſive as in any of the former, That he & his Brethren cannot own true Piety to be eſſential to a true Miniſter of Chriſt, to make a neceſſary Proviſion for the everlaſting Peace of renewed Souls, which cannot be ſaved without their Aſſertion, *viz. That true Piety is not eſſential to a true Miniſter, for this would make their Converſion or Peace wholly depend upon Grace in the heart of a Miniſter*. But this is a moſt groſs Abuſe and Pervertion, and a moſt ſilly trick or cheat, to palliate or excuſe their abſurd Doctrine, which a Child may diſcover; for the Contradictory Aſſertion, *viz. That true Piety is eſſential to a true Miniſter of Chriſt, doth not make, that the Converſion of the Souls dependeth on Grace in the Miniſter*, becauſe many Thouſands of Souls have been and are daily converted without any Miniſter, good or bad, by reading or hearing the holy Scriptures, the holy Spirit aiding and concurring therein; and this is generally confeſſed by all *Proteſtants*. And if ſome think *they were converted by means of ſome Miniſters that were afterwards found to be Hypocrites*, all that this can prove, is, not that they are not converted, but that they are in ſome miſtake about the man whom they thought was the Inſtrument of it, and was not. And for my ſaying, *It is no wonder that* New-England *abounds with ſuch Impious Miniſters*; I did argue *ad hominem*, according to your Principle; for, to ſay, *True Piety is not eſſential to a true Miniſter of Chriſt*, openeth a door to let in a flood of Impious Miniſters upon the People of *New-England*; and it is to be feared, this abſurd Principle hath too much open'd a Door unto them: And for all your ſtrict pretended Tryal of men, before they enter into the Miniſtry, do ye try them concerning their Piety? if nay, then

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ye open a door to them who may be really Impious, if they have but wit enough to be Hypocrites, and only ſeemingly Pious, if Yea, this contradicts your Doctrine, who ſay, *ye have no certain way to try whether men be really Pious or not*; for ye reject all pretence to a diſcerning of Spirits, whereby to know who are really Pious, and who not; and the Marks given by *Paul*, whereby to try men, before they be owned to be either *Biſhops* (i. e. *Overſeers*, or *Paſtors*) or *Deacons*, were not out-ſide Marks of Holyneſs only, that Hypocrites may have, but to be really *ſober*, *juſt*, *holy*, *temperate* (*Tit.* 1. 8.) and where theſe Virtues are, they do as certainly and infallibly diſcover themſelves in words and works, to the ſpiritual Diſcerners, as Spices and precious Ointments or Perfumes, diſcover their ſweet ſmell and odour to them who have the right uſe of their natural ſmelling.

And as to his Queſtion, *How People may know whether we have an Immediate Call to the Miniſtry?* To this I *Anſwer*; There muſt be ſome ſpiritual Ability or Gift of Diſcerning in ſuch, who are able to know ſuch a thing; for it is only the ſpiritual Man that is able to judge of ſpiritual things; and whomſoever God calleth to the Miniſtry by his Power and Spirit inwardly revealed (that is immediate) his Power and Preſence, according to his faithful Promiſe, doth go along with them, ſo that ſome that hear them, though not all, are the Seal of their Miniſtry, and the Blind are made to ſee, the Deaf to hear, the Lame to walk, the Dumb to ſpeak, and the Dead to live, to wit, ſpiritually. And as this was *Luther*'s anſwer to the *Papiſts*, that asked for ſome Signs to prove his and his Brethrens Call, who did commonly upbraid them, *That they never ſo much as cured a Lame Horſe*; ſo it may ſuffice for our Anſwer; for whether C. M. believe it or not, we have had the Seal of our Miniſtry, that many by means of our Teſtimony have had their inward Eyes opened, and have been turned from Darkneſs to Light, and from the Power of Sathan unto God; and this inward Change hath had its evident Effects of *Chriſtian Piety*, *Sobriety* and *Juſtice* in their outward Converſation. But ſuch who were blinded and hardned againſt the Spirit of Truth, did not know Chriſt nor his Apoſtles and Miniſters, and therefore we cannot expect that ſuch can know us. And this Queſtion of C. M. may be eaſily retorted upon him, that doth ſo confidently affirm, *That there are ſo many Miniſters in* New-England, *that have and uſe all true Piety*; let him tell us, how he or they can prove, that they are really Holy, and that their Holy-

[illegible] is not a meer outside Holiness, that Hypocrites may have? If he [illegible] they may be known by their Fruits, I query again, *By what Fruits?* [illegible] these Fruits only outward words and works, that Hypocrites may have; for there is nothing barely outward but Hypocrites may have? But if by Fruits, he mean, that which hath some inward Virtue and savour of Life and Grace with them, that do infallibly demonstrate themselves to be the Fruits of the Spirit, to such as have a spiritual savour and discerning; as this would contradict their Principle, so it maketh for us, to answer his Question. Nor are there sufficient Testimonies of antient *Christian Writers* wanting, who did agree with us in our Assertion, *viz. That Hypocrites and Unholy Men, who have not the Spirit of Christ, are not true Ministers of Christ*, as not only *Luther* (whom I cited in my former Book) who calleth them *Sectaries* and *Seducers, who know to preach much of Christ; but seeing they feel him not in their Hearts*, (as to be sure, such do not who have no true Piety) *they leave the right ground of the Mystery, cap.* 11. *Luth. Mensal.* But of the Antients backwards, of above 1200 Years ago, I shall cite two short Testimonies for this Assertion held by us, *viz. Cyprian*, who lived about the middle of the 3d Century, and *Athanasius* who lived in the 4th Century; for *Cyprian*, in his Epistle to *Januarius* saith, *How can he who is unclean himself, and who hath not the holy Spirit, cleanse or sanctifie the Water* (*viz.* in Baptism) *seeing the Lord saith*, Numb. 19. *All that the unclean toucheth shall be unclean*---. And after, *What Prayer can a sacrilegous Priest, and who is a Sinner, make for the Baptized, seeing it is written, God heareth not a sinner, but he that worshippeth him, and doth his Will, him he heareth; but who can give what he hath not, or how can he do spiritual things, who hath lost the holy Spirit?* And in his Epistle to *Stephen*, Bishop of *Rome*, he with his Collegues, gathered in Council, in *Africa*, writeth, saying, *It behoveth that Priests and Ministers, who serve at the Altar and Sacrifices, be sound and immaculate, seeing the Lord saith in* Levit. cap. 21. *The man in whom there is any fault, or vice, shall not approach to offer Gifts to God; and in* Exodus, *the Priests who approach to God, let them be sanctified, lest the Lord forsake them*, Exod. 19. And again, *When they come to minister at the Altar, let them not bring a blemish, lest they dye.* Which words of *Cyprian*, and his Collegues are as much against Impious as Heretick Ministers; and yet *Protestants*, who judge *Popish* Priests to be great Hereticks, allow of their Baptism, so far that they do not baptize any that leave *Popery*, and joyn to them.

And

And *Athanasius*, in his *Interpretation of the Parables*, saith, *Who will do the Work of God, who will teach others, or be profitable unto [illegible] it behoveth him to be in the first place Virtuous, and to receive the Oyl of Grace from God, and to possess the Fruits of the holy Spirit, and the Treasures of the Knowledge of the good things of God, and then he can impart Gifts to others; for if any go with his hands to anoint another with Oyl, and have no Oyl, how can he give to others, when himself hath not; and after the same manner we must judge of a Teacher.*

As for C. M's great Clamour for Maintenance, to him and his Brethren, for preaching, from 1 *Cor.* 9. 14. and *Gal.* 6. 6. Let them first prove that they are true Ministers of the Gospel, and have a divine and spiritual Gift and Ability to preach it, and we should allow to such that Maintenance which the Scripture mentioneth, which to be sure is neither any stinted Sallary, nor forced, which yet many of the Priests of *New-England* have had, and yet would have, if they knew how, and which C. M. doth plead for. Nor is he less impertinent in his seeking Shifts and Evasions to excuse their putting to Death our dear Friends in *New England*, one time telling us, *There are Laws for it, against the* Quakers, *for speaking and writing Blasphemous Opinions, despising of Government, &c.* And so had the *Jews* a Law, as they said, against Christ, and so had the *Papists* against the Martyrs, that they burned in Queen *Mary's* time. But what the blasphemous Opinions were, that these were guilty of, who were put to Death at *Boston*, hath not yet been made appear, nor any other thing worthy of Death or Corporal Punishment. And suppose (which yet I never heard sufficiently proved) that some called *Quakers* said to People in *New England*, things that were blasphemous, as, *Thy Bible is the Word of the Devil, we deny thy God, &c.* as C. M. saith, but doth not prove, must the innocent suffer for the guilty? if these that were put to death said no such thing, as ye can never prove they did, they were unjustly put to Death, and their Blood yet lieth upon them that either shed it, or doth justifie the shedding of it; and it were far better for C. M. not to take innocent Blood on him, if he were wise. Another while again, *These Laws were but begun to be executed, before the* New-Englanders *grew sensible of their Error in making them, &c.* But then, if it was their Error to make them, why should C. M. use so many Evasions to justifie their executing them. Another while, *The* Quakers *would not have born* New-England *now to have done the like, &c.* But the

Quakers

Quakers have ſuffered a great deal more diſturbance, even in their [illegible] Meetings, and never uſed any ſuch Violence, even where they [illegible] Power. And his Example of *a mans entring into another mans Houſe [illegible] Plague upon him, without that others Conſent*, is altogether improper; for the wide World, or any wide part of it, as *New-England*, [illegible]reth far from a mans private Dwelling; and if this Example had [illegible] force in it, it hath the ſame for the *Papiſts* in *France* and *Spain*, [illegible]niſhing and putting to Death the *Proteſtants* there. But it ſeems C. M. is not of our Saviours mind, who bid, *ſuffer the Tares and the Wheat to grow together in the Field* (which he expoundeth to be the World) *until the Harveſt*. And this Example of C. M. is like that which I heard, that a *New-England* Preacher gave, to move the People to put the *Quakers* to Death, though they could not prove them guilty of any fact worthy of it, *That men uſe to kill the Wolves they catch, as well thoſe who have done no harm to the Sheep, as others who have done harm, becauſe it is the Nature of Wolves to do harm; and the way to prevent their Harm is to kill them.* And for all C. M's fair Pretenſions of Lenity to the *Quakers* now-a-dayes, yet ſeeing he calleth us, at leaſt the Speakers among them, *grievous Wolves*, it ſhoweth his envious Mind, and how he would have us treated, if his Perſwaſion could prevail; nor ought we to believe his Proteſtations to the contrary, ſeeing he doth ſo much contradict them, in his ſo much juſtifying the putting our Friends to Death. But it is no new thing that the Sheep ſhould be put into Wolves and Bears Skins, as C. M. doth to us, in the Title page of his Book, calling it, *Little Flocks guarded againſt grievous Wolves*, but the Title of his Book had been moſt true and proper, *Cotton Mather proving himſelf a grievous Wolf againſt the poor innocent Sheep of Chriſt, called in ſcorn Quakers*; for his fierce and ravenous Spirit againſt the *Quakers*, is more like to a Wolf, than any thing that ever appeared in any of us againſt him or his Brethren; and he can never prove, that ever any of us ſtirred up the Magiſtrate to Perſecution, againſt any that differed from us, in any part of the World: But we can prove, that his Brethren, the Prieſts in *New-England*, did moſt earneſtly ſtir up the Magiſtrates in *New-England*, to perſecute our Brethren, and did prevail with them to do it; and if C. M was too Young, or not born, in thoſe dayes to joyn with his Blood thirſty Brethren, it is well if his Father *Increaſe Mather* was not equally guilty with others of them; and I find not as yet, but that C. M. doth

approve their deeds, and so bringeth their sins upon him, as Christ said to the Pharisees, who in the like Hypocritical Spirit, said, *If we had lived in our Fathers dayes, we would not have killed the Prophets*, Mat. 25. 30. And seeing, according to C. M. the *Quakers that were put to Death, were Mad, and fitter for Bedlam, than to be put to Death*; on which Concession *John Delavall*, in his Appendix to my Book, proveth by the Law of *England*, *That these who put them to Death were Murtherers, and deserved Death for so doing*: What saith C. M. to this? Surely nothing at all.

CHAP. VI.

His Apology for using *You* to one, and saluting with the Hat, is very weak and silly, viz. *Because to say you to a single Person, became a Custom when the Common Wealth of Rome was turned into a Kingdom, first to treat Persons of Quality in the plural Number with You, and so by degrees, its descended unto all particular men*: But if Custom be a sufficient Reason to justify a Practice, then all the [illegible] and vain Inventions of *Heathens* and *Papists* may be allowed; but the Scripture saith, *The Customs of the People are vain*, Jer. 10. 3. And that he saith, *its descended unto all particular men*, is false; for as I am informed, it is not used in Spain, nor [illegible] other Countries in the World. And for his taking [illegible] for some of us saying, *Thou writes, Thou hears*, [illegible] *Class of the Second Person to a Verb of the Third*, [illegible]; It is not so much the Incongruity with a [illegible], that we find fault, in using *You* to one, as the vain respect of Persons, and the gratifying a proud Spirit, and bowing to [illegible] be pleased with *Thou*, altho' they give it to God in Prayer, [illegible] Niger or other that they despise; also, to say *You* to one, [illegible] more in company, maketh Confusion in the sence, [illegible] uncertain, whether one or more are intended; but to say, *Thou writes*, hath no such inconveniency, nor argueth no vain Respect of Persons. Nor hath he any better Argument for *Saluting with the Hat*, *You* Custom; but seeing uncovering the Head, as well as bowing the Knee, are Religious significations of our Reverence to God in Prayer, we should not give them to the Creature; for it is very proper that some-what of Distinction be

made externally betwixt our Reverence to our Maker, and our Re- to Magiſtrates, Parents, Kindred or Neighbours: But he con- deth with a rare way to deal with us at laſt, viz. *To throw their Caps* ; which beſpeaketh a very airy and frothy Spirit, very unbecom- a Miniſter of Chriſt; yea, not well becoming any Colledge-boy of *-England.* When the Preachers are thus light and vain, what y be expected, but that in *Jeremiah* is fullfilled, *Jer.*23.32. *They cauſe y People to Err by their Lyes, and by their Lightneſs, &c.* And another In- ance of his Lightneſs and Airyneſs, is, as becauſe one of us ſaid (as he eth alledge) in a Catechiſm, *Let none reaſon about us, for there they can never know us, nor come unto us*, that is, in Reaſon: But nothing but a meer Spirit of Perverſion would turn the ſence of this, as if the *Quakers* did renounce all true Reaſon; whereas the ſence that is obvious to all im- partial men, is, Reaſon falſly ſo called, or carnal Reaſon, that is cer- tainly a great Enemy to all true divine and ſpiritual Knowledge; for what is the Wiſdom of the World that is fooliſhneſs with God, as the Scripture teacheth, but carnal Reaſon & Reaſonings? and therefore ſa the Scripture, *If any will be Wiſe, let him be a Fool*; and again, *Lean not to thy own Underſtanding*: And *C. M.* might as well mock at *Paul* ſaying, 2 *Cor.* 10. 4, 5. *The Weapons of our Warfare are not Carnal but mighty to the pulling down Reaſonings*; the *Greek* word being , it is plain, that tho *Paul* expreſſeth no diſtin- ction between Reaſonings and Reaſonings, more than that Catechiſm, yet he doth not mean all Reaſoning of all ſort, as to exclude or deſtroy the uſe of it, even in divine Matters; for *Paul* maketh moſt excellent uſe of it, in proving Juſtification by Faith in Chriſt Jeſus, and the Reſurrection of the Dead, and other divine things; alſo, Chriſt and the Prophets did make much excellent uſe of true and right Reaſon, to wit, as enlightned by the divine Spirit, and governed thereby, and in due ſubordination thereto; and this uſe of it the People called *Quakers* approve, and according to their meaſure have made, and do make good uſe of, even in divine matters; and through Gods Mercy, many can ſay, their Reaſon, or reaſonable Underſtanding, as men, is greatly improv'd and perfected, by their acquaintance with that divine Light of Chriſt in them, and no wiſe impaired. But if C. M. think, that bare humane Reaſon alone, without all divine internal Illumina- tion, can enable a man to underſtand divine Things and Myſteries, he is more a *Socinian* than *Preſbyterian* or *Independent*. And the like ſilly

and airy Jest he flingeth at *Isaac Pennington*, withal grossy perverting his words, pag. 45. as because *I. P.* would have them stript of all their fleshly knowledge of the Scripture (which according to *Paul*, he calleth *Knowledge after the Flesh*, or to *be wise after the Flesh, which is Death*, Rom. 8. 6. *That therefore he would have them stript of the Scriptures.* All which Perversions, and many more in his Book, with many gross Lyes that C. M. useth, show plainly how weak he is, when he has no better Weapons to defend himself, and render us odious.

And whereas he would in the Conclusion, fix it upon *G. F. That he thought himself equal with God, and that the Soul of man were God, or a part of him:* But seeing he bringeth not this from G. F. but from *Faldo*, a most partial and envious Adversary, it is not to be regarded; and *VV. Penn* hath sufficiently vindicated G. F. and also G. F. hath cleared it in his Book, *That he did witness both the Son and the holy Spirit revealed in him, who* (as he taketh notice by the *Westminster Confessions* acknowledgement) *are equal to God the Father.* And what G. F. speaketh of the Soul, *its being a part* (but more properly a measure of the Spirit) *of God*; he doth not understand it of the Soul of man, that is essential to man, but of the divine Soul or Spirit in man, or to speak with the Scripture, *the Soul of God*, as it is written, *If any man back* saith God, *my Soul shall have no pleasure in him.* And again, *shall not my Soul be avenged? &c.* and though part or portion, with respect to God, be not so proper, yet by a tollerable Catachresis, even in Scripture, it is used, *Job* 26. 14. *How little a portion is heard of him?* But to speak properly, God has no parts or portions, as he hath no Boddy Members, which yet by a figure in Scripture, are assigned to him, in condescention to our low Capacity. But for his saying, *That Souls that can digest Quakerism, serve but as the Salt of the Flesh they live in*; showeth sufficiently, he has no Salt in him to savour with the things of God. Indeed if *Quakerism* were such a thing as he doth represent it to be, and would fain have People believe it to be, or that the 20th part that he saith of it, were true, it were most abominable, and such who hold it would be most unworthy, and not fit to be esteemed Men, far less *Christians*; but blessed be God, our Religion is not that which he would make it to be, nor are we such as he describeth; and it is a great Question to me if he doth really think these things, that he saith of us, to be true, either in general or in great part; and if he doth not think so, the greater is his sin.

The

The other things, in the laſt two or three Pages of his Book, are ſo notoriouſly falſe, as that *The main deſign of* Quakeriſm *is to advance and exalt Man, and that they do in effect every one make himſelf a Chriſt*, and ſuch like Lying ſtuff, I ſhall not need to Refute, ſeeing every one that hath the leaſt knowledge of us, knoweth them to be ſcandalous Lyes: And for the advancing man into Pride or vain Glory, it is ſo far from being any deſign of our Religion, that it more than any tendeth to humble the Creature; for man can never be truly humbled, until he ſee himſelf in the Light of God ſhining in his heart, and that will greatly humble him, as it did *Job* and *Iſaiah*, and all the holy men of God were humbled, and kept humble, by bowing down and ſubjecting their Minds and Thoughts, with all their Deſires and Affections, to that divine Spirit, Light and Life of Chriſt in them, that bringeth men to the true Denyal of Self, and to ceaſe from all Self-Actings, Willings and Runnings, that only proceed from their meer Natural Parts and Abilities, whether in Prayer or any other Religious Performance; and however ſuch Prayers and Devotions, that are performed without the Spirit of God, may pleaſe mans carnal Mind, and give a falſe and carnal eaſe and peace, and exalt Self in Man, yet they can never pleaſe thoſe, who uſe them, nor pleaſe God; for *God who is a Spirit, will be worſhipped in Spirit and in Truth.* And whereas in his 8th page he accuſeth the *Quakers* for *their horribly Prayer-leſs Lives*, withal asking, *how many Prayer-leſs Houſes and Prayer-leſs Tables are to be found among the beſt of them? I Anſw.* In that he is very uncharitable, as that the beſt of us had neither Prayer in our Houſes nor at our Tables, which is falſe; for not only the moſt grown up in the Truth, but even the leaſt Babes in the Truth, are not without frequent Prayer both in their Houſes and at their Tables, altho' not ſo very frequent vocally, yet ſometimes vocally, as God is pleaſed to give an utterance, and at other times only with our Hearts, which God accepts; for vocal and external words of Prayer, are not ſo eſſential to Prayer, but that true Prayer may be, and is moſt frequently without it; yea, *Samuell Rutherford*, a great *Preſbyterian*, ſaith in his Epiſtles, *Words are but the Accidents of Prayer*; yet Prayer with Words, uttered with the Mouth, as God is pleaſed to enable us, we gladly own, both in our Aſſemblies and Families; and if any be wanting, in their Families in Prayer, or any other part of Devotion, it is their own fault, for which they muſt anſwer, and ought not to be charged upon the innocent;

And

And we believe Gods holy Spirit will be wanting to none, duely to move them, and that moſt frequently to Prayer, who watch thereunto, both with words or without them; And if they watch not unto Prayer, their Neglect of watching, and likewiſe of Prayer is their ſin, and chargeable upon them, and they will bear their burden for it. But that any faithful man, owned by us hath ſaid (as C. M. alledgeth, not from any *Quaker*, but from a partial Adverſary) *That in many Years they have not had a motion to Prayer*; we do not believe; if any feel not their hearts moved to Prayer, and that moſt frequently, it is their own fault and ſin; for indeed every faithful Soul his Life is a Life of Prayer, and he prayeth in his heart as frequently as he breatheth in the air; for true inward Prayer, rightly underſtood, is the continual Motion of the heart towards God, *The Spirit helping our Infirmities, with Groans that cannot be uttered*; for even *Paul* ſaid, *We know not what to pray for, as we ought*, *Rom.* 8. 26. And alſo, he hath ſolemn Times and that frequently, for ſolemn Prayer, and Meditation, and Thanksgiving; but the moſt ſincere *Chriſtians* do not always make the greateſt ſhew or outward appearance to pray, as the Phariſee did of old: And I might eaſily retort this Queſtion, *How many Presbyterians and Independents have either Prayer in Houſes and Families, that are not formal and Hypocritical, and are wholly Strangers to the Life and Myſtery of Prayer?* Though we have Charity for them of all ſorts; and as we judge neglect of Prayer a great ſin, ſo we judge that formality and Hypocriſie to be no leſs; both which Extremes are to be avoided.

Some Collections of Paſſages out of Jer. Taylors *Book, called,* The Hiſtory of the Life and Death of the holy JESUS, *Part* 1. *Sect.* 9. *of Baptiſm, N.* 29.

JUſt as we uſe to deny the Effect to the Inſtrumental Cauſe, and attribute it to the Principal, in the manner of ſpeaking——So we ſay, it is not the good Lute, but the skilfull hand that makes the Muſick; it is not the Body, but the Soul that is the Man, and yet he is not the Man without both. Thus, And ſo the *Quakers* commonly ſay, It is not the Scriptures,

[illegible], but the Spirit that revealeth to us divine Mysteries; yet by so saying, they deny not that the Scripture is an Instrument of the Spirit, to reveal the Doctrinal Principles peculiar to the *Christian Faith*, as Christs Birth of a Virgin, his Crucifixion, *&c.* as much as the Lute is the Instrument of the skillfull hand that makes the Musick.]

Infants Baptism, Part 2. N. 8. *No man can conclude, that this Kingdom of Power, that is the Spirit of Sanctification, is not come upon Infants, because there is no sign nor Expression of it; it is within us, therefore it hath no signification; it is the Seed of God: And it is no good Argument to say, here is no Seed in the Bowels of the Earth, because there is nothing green upon the face of it.* And N. 19. *For as the reasonable Soul and all its Faculties, are in Children, Will and Understanding, Passions, and Powers of Attraction, and Propulsion, yet the Faculties do not operate or come abroad till Time and Art, Observation and Experience have drawn them forth into Action; so may the Spirit of Grace, the Principle of Christian Life be infused, till in its own day it is drawn forth; for in every Christian there are three parts concurring to his integral Constitution, Body, and Soul, and Spirit; and all these have their proper Activities and Times, but every one [illegible] Order; first, that which is Natural, then that which is Spiritual, and what* Aristotle *[illegible]* A Man first lives the Life of a Plant, [illegible] and lastly of a Man, *is true in this sence; and the more spiritual the Principle is, the longer it is before it operates, because more things concur to spiritual Actions, than to Natural; and these are [illegible], and therefore first; the other are perfect, and therefore last. [illegible] who is he that so well understands the Philosophy of this third Principle of a Christians Life, the Spirit, as to know how or when it is infused, [illegible] how it operates in all its Periods, and what it is in its Being and proper [illegible] and whether it be like the Soul, or like the Faculty, or like a [illegible] what Purposes God in all varieties doth dispense it; that which is certain is, that the Spirit is the Principle of a new Life or a new Birth—[illegible] the Seed of God, and may lie long in the Furrows, before it springs up; that from the Faculty to the Act, the passage is not always sudduin and quick*——And a little after, *Now what was lost by Adam, is restored by Christ, the same Righteousness, only it is not born, but super-induced, nor Integral, but Interrupted, but such as it is, there is no difference, [illegible] that the same, or the like Principle, may be derived to us from Christ, as there should have been from Adam, that is, a Principle of Obedience, a Regularity of Faculties, a Beauty in the Soul, and a state*

of

of Acceptation with God. And we see also, in men of Understanding and Reason, the Spirit of God dwells in them, which Tatianus describing, says in these words, The Soul is possessed with the sparks of the Power of the Spirit; and yet sometimes it is ineffective and unalive, sometimes more, sometimes less, and does no more do its work at all times, than the Soul does at all times understand. Add to this, that if there be in Infants naturally an evil Principle, a Proclivity to sin, an Ignorance and Pravity of Mind, a Disorder of Affections (as Experience teacheth us there is, and the perpetual Doctrine of the Church, and the universal Mischiefs issuing from Mankind, and the sin of every man does witness too much) why cannot Infants have a good Principle in them, though it works not till its own season, as well as an evil Principle? If there were not by Nature some evil Principle, it is not possible that all the World should chuse sin: In free Agents it was never heard, that all Individuals loved & chose the same thing, to which they were not naturally inclined; neither do all chuse to Marry, neither do all chuse to abstain; and in this Instance, there is a natural Inclination to one part; but of all the men and women in the World, there is no one that hath never sinned; If we say, we have no sin, we deceive our selves, and the Truth is not in us, said an Apostle. If therefore Nature hath in Infants an evil Principle, which operates when the Child [illegible] is all the while within the Soul, either Infants have by Grace a Principle put into them, or else sin abounds where [illegible] against the Doctrine of the Apostle. [illegible] All this doth most manifestly agree to what I have said both concerning the Seed of Sin, and the Seed of Gods Grace being in all men. [illegible] printed Book, [illegible] The Presbyterian and Independent Vision [illegible] brought to the [illegible] pag. 90, 91, 92.

Concerning certainty of Salvation, pag. 3. sect. 13. n. 9. The sum of this, All that are in the state of Beginners and Imperfection, have but a continual Certainty, changeable and fallible, in respect of us (for we cannot see with what is in Gods secret Purposes) changeable, I say, as their Wills and Resolutions: They that are grown towards Perfection have more reason to be confident, and many times are so; but still although the strength of their habits of Grace, adds degrees of moral Certainty to their Expectation, yet it is but as their Condition is, hopeful and promising, and of a moral Determination. But to those few, to whom God hath given Confirmation in Grace, he hath also given a Certainty of Condition; and therefore, if that be revealed to them, their Condition is in self certain, but their Persuasion

is not so, but in the highest kind of Hope, an Anchor of the Soul, sure and stedfast. [*Note*, This doth manifestly agree to what I have said on that subject in my foresaid Book, pag. 136.]

Concerning Faith, Part 2. Sect. 10. N. 4. *For the Faith of a* Christian *hath more in it of the Will than of the Understanding: Faith is that great Mark of Distinction which seperates and gives Formality to the Covenant of the Gospel, which is a Law of Faith: The Faith of a* Christian *is his Religion, that is, it is that whole Conformity to the Institution or Discipline of Jesus Christ, which distinguishes him from the Believers of false Religions.* And N. 6. *It* (viz. Faith) *is of the same Condition and Constitution with other Graces, all which equally relate to Christ, and are as firm Instruments of Union, and are washed by the Blood of Christ, and are sanctified by his Death, and apprehend him in their Capacity and Degrees, some higher, and some not so high; but Hope and Charity apprehend Christ in a measure and proportion, greater than Faith, when it distinguishes from them: So that if Faith does the Work of Justification, as it is a meer Relation to Christ, then so also does Hope and Charity, or if these are Duties and good Works, so also is Faith; and they all being alike commanded, in order to the same end, and encouraged by the same Reward, are also accepted upon the same Stock, which is, that they are Acts of Obedience, and Relation too, they obey Christ, and lay hold upon Christs Merits, and are but several Instances of the great Duty of a* Christian, *but the Actions of several Faculties of the New Creature. But because Faith is the beginning Grace, and hath Influence and Causalty in the production of the other, therefore above others, as they are united in Duty, are also united in their Title and Appellative, they are all called by the Name of* Faith, *because they are parts of Faith, as Faith is taken in the largest sence; and when it is taken in the strictest and distinguishing sence, they are Effects and proper Products by way of Emanation.*——N. 8. *So that Faith and Charity, in the sence of a* Christian, *are but one Duty, as the Understanding and the Will are but one reasonable Soul, only they produce several Actions, in order to one another, which are but divers Operations, and the same Spirit.* [*Note*, This doth manifestly agree to what I have said in my foresaid Book, pag. 129, 130, 131.]

Dr. Cave concerning Justification, in the Life of *Paul*, Sect. 9. N. 15. *Works of Evangelical Obedience, are not opposed to Faith in Justification in that Faith, as including the New Nature, and the keeping Gods Commandments, is made the usual Condition of Justification; nor ca-*

otherwise, when other Graces and Virtues of the Christian Life are made the Terms of Pardon and Acceptance with Heaven, and of our Title to the Merits of Christs Death, and the great Promise of Eternal Life; citing Acts 2. 38. cap. 3. 17. Mark 11. 25, 26. 1 John 1. 7. [*Note*, And so doth this well agree to the Contents aforesaid.]

Joseph Glanvel, Fellow of the *Royal Society*, in his Treatise of *Witchcraft*, Part 1. §. 13. pag. 49. saith, "Gods more near and immediate imparting himself to the Soul that is prepared for that Happiness by divine Love, Humility and Resignation, in the way of a vital Touch and Sence, is a thing possible in it self, and will be a great part of our Heaven. That Glory is begun in Grace, and God is pleased to give some excellent Souls the happy Antepast. That holy men in antient Times have sought and gloried in this enjoyment, & never complain so sorely as when it was with-held & interrupted. That the Expressions of Scripture run infinitely this way, and the best of Modern good men, do from their own Experience attest it. That this spiritualizeth Religion, and renders its enjoyments more comfortable and delicious. That it keeps the Soul under a vivid sense of God, and is a grand security against Temptation. That it holds it steady amid the flatteries of a prosperous state, and gives it the most grounded Anchorage and support amid the Waves of an adverse Condition. That 'tis the Noblest Encouragement to Virtue, and the biggest assurance of an happy Immortality. I say, I considered these weighty things, and wondered at the carelessness and prejudice of Thoughts that occasion'd my [illegible] the [illegible] of so *glorious a Privilege*; I saw how little reason there is in Senying matters of inward sense, because our selves do not feel them, or cannot form an apprehension of them in our Minds. I am convinced, that things of Gust and Relish must be judg'd by the sentient and vital Faculties, and not by the noetical Exercises of speculative Understandings: And upon the whole, I believe infinitely, that the divine Spirit affords its sensible Presence, and immediate beatifick Touch to some rare Souls, who are divested of carnal Self, and mundane Pleasures, abstracted from the body by Prayer and holy Meditation; spiritual in their Desires, and calm in their Affections, devout Lovers of God, and Virtue, and tenderly affectionate to all the World; sincere in their Aims, and circumspect in their Actions; inlarged in [illegible] Souls, and clear in their Minds: These, I think, are the

"Dispositions

" Diſpoſitions that are requiſite to fit us for divine Communion; and " God tranſacts not in this near way, but with prepared Spirits, who " are thus diſpoſed for the manifeſtation of his Preſence, and his In- " fluence: And ſuch, I believe, he never fails to bleſs with theſe happy " fore-taſtes of Glory.

John Norris, M. A. and late Fellow of *All Souls* Colledge in *Oxford*, in his Treatiſe, *Reflections upon the Conduct of Humane Life*, *Reflect.* 2. *N.* 9. *pag.* 69. ſaith, " The Right and only Method of Inquiry after " that Truth which is Perfective of the Underſtanding, is to conſult " the divine *Logos*, or Ideal World; for this is the Region of Truth, " and here are *hid all the Treaſures of Wiſdom and Knowledge:* This is " that great & univerſal Oracle lodged in every mans Breaſt, whereof " the Antient *Urim* and *Thummim* was an expreſſive Type or Emblem. " This is †*Reaſon*, this is *Conſcience*, this is *Truth*, this is that *Light with-* " *in* ſo darkly talk't of by ſome, who have, by their aukward, untoward " and unprincipled way of repreſenting it, diſcredited one of the " Nobleſt Theorys in the World: [Note, *If perhaps ſome have been ſhort in that thing, yet it hath been well demonſtrated by many or moſt of that people here by him reprehended.*] " But the thing in it ſelf, rightly " underſtood, is true; and if any ſhall call it *Quakeriſm* or *Enthuſiaſm*, " I ſhall only make this Reply at preſent, That 'tis ſuch *Quakeriſm* as " makes a good part of *St John's Goſpel*, and of *St Auſtin's Works*. But " to return; This, I ſay, is that *divine Oracle* which we all may, and " muſt conſult, if we would inrich our Minds with Truth, that Truth " which is Perfective of the Underſtanding: And this is the true Me- " thod of being truly wiſe; and this is no other Method than what is " adviſed us by this *divine Logos*, the ſubſtantial Wiſdom of God; " *Bleſſed is the man that heareth me, watching daily at my Gates, waiting at* " *the Poſts of my Doors*, Prov. 8. 34. And again, ſays the ſame ſubſtan- " tial Wiſdom, *Whoſo is ſimple, let him turn in hither.* And again, *I am* " *the Light of the World, he that follows me* (or as the word more pro- " perly ſignifies, *he that conſorts*, or *keeps company with me*) *walketh* " *in Darkneſs*: This therefore is *via Intelligentiæ*, the way and m- " of true Knowledge, to apply our ſelves to the *divine Lo-* " *gos*, the *Ideal World*. [† *i. e.* not Humane, but Divine R

THE END.

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